

The American Friend

Old Series
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New Series
Vol. XXIV. No. 12

Towards a New Manner of Living

Swarthmore Lecture

Building Bridges

A Non-Quaker Friend

Locarno is Done!—What Now?

Dr. Fritz Berber

Women! Let's Concentrate

Sarah Cleghorn

Lo, The Poor League!

• An Editorial



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

MAY MEETING OF THE A. F. S. C.

IS SOUL-STIRRING

On May 22 the A. F. S. C. held its regular monthly meeting. Rufus Jones read a poem, "Alive Unto God" by Helen Gray Cone, for an opening meditation.

It is a soul-stirring experience to attend a regular meeting of the A. F. S. C. There one finds touches of humor and pathos deftly intermingled. There is an atmosphere of businesslike administration, but it is touched with a sincere awareness of spiritual realities. While it is not a religious meeting in the generally accepted sense of the word, there are times when all are deeply moved by the far-reaching religious and spiritual implications of the social action which is being promoted. In a word, such a meeting becomes the embodiment of an admonition from George Fox to "walk cheerfully" over the world, answering "that of God in every one."

VISITORS PRESENT FROM ABROAD

Special introductions were given to Sylvia Aggs and Marie Butts. Marie Butts is the general secretary of the Bureau of International Education at Geneva, and is the newly appointed clerk of the Geneva Friends Meeting. She will be in this country until the first of June visiting Friends' schools and centers of education. In speaking of her warm appreciation for American ways, she remarked that she could even give the word "schedule" its American pronunciation as well as its English inflection. Sylvia Aggs is in this country to attend an International Conference of Country Women, in Washington, D. C. She is active in work of the Friends Service Council. She is a member of the Monthly Meeting named the Blue Idol. Someone has commented that the name of the Meeting was attractive whether it was spelled "Blue Idol," "Blue Idle," or "Blue Idyll." There are usually visiting Friends present, either from abroad or from various Yearly Meetings in America, and this personal contact makes more real and evident the bond of human fellowship which pervades the Service Committee activities.

WIDER FELLOWSHIP WELCOMED

This outreach of Friendly affiliations was more fully brought to the attention of the Service Committee through the report of the Fellowship Council. A number of replies have come in response to the Wider Quaker Fellowship letter.

A few quotations are given below expressing the interest manifested:

"Being mentally sick of looking for a firm philosophic outlook upon life, in a fast-moving world, where most so-called modern ideas are outward bound, I welcome to my heart the subject of the fellowship plan."

"I do get so much inspiration and help from the literature already received, so will appreciate it very much indeed if you will add my name to the list."

"I am a devoted Anglican, but I feel that all Communions are in urgent need of what Friends have to offer."

"We are glad to join with you and your good friends in the Wider Quaker Fellowship proposed to promote a close communion with God."

"I am very much in sympathy with the liberality and open mind, the essential spirituality, as well as the practical effectiveness of the Friends' Movement."

Those who have already enrolled in this *spiritual movement* have expressed their desire "to share the life of a brotherhood—a kind of Franciscan Third Order—of persons who believe in a direct and immediate relation between the human soul and God, who are eager for refreshment and inspiration through times of silent communion with God, and who, in the faith that there are Divine possibilities in all persons, would like to help promote by the gentle forces of love and truth and friendliness, a way of life based on cooperation rather than on rivalries and contention. . . .

"We believe that whenever the human spirit strives to push back the sphere of darkness and to widen the area of light, wherever men sacrifice the immediate interests of the one alone for the diviner aims of the many together, there God is present in that search for the better and more inclusive world that is to be." The above quotation is taken from the Wider Quaker Fellowship letter.

FOR AN AMBASSADOR-AT-LARGE

William Eves, 3rd, presented the report of the Foreign Service Section. He announced the reception of a gift of money from a friend of the Friends to sponsor the work of an ambassador-at-large. This gift makes available a sum of money for a number of years to meet the traveling expenses of such an ambassador as may be chosen. Some time this year it is hoped that a representative of the A. F. S. C. can travel in France, carrying the Friends' testimony for peace. While it is clearly understood

that there is no united mind in France, there is a feeling that the majority of French people would welcome a peace message rooted in religious motives. The more or less mystically minded people of the left wing will be most receptive to this message of peace. In 1937, after the World Conference, it is hoped Rufus Jones will be able to go to China where he has been especially invited to come as an ambassador of Friends.

Ray Newton presented some interesting statistics about the amount of publicity the Emergency Peace Campaign has received: One thousand nine hundred seventy-five articles bearing peace news have appeared in 672 different newspapers with a total circulation of 37,669,487; Two hundred seventy-eight public Peace gatherings have been sponsored across the country.

RUFUS JONES TO REMAIN CHAIRMAN

In presenting the report of the Nominating Committee, Hannah Clothier Hull spoke with deeply moved feelings. Rufus M. Jones was persuaded to accept the chairmanship of the Service Committee for another year. A very active vice-chairman was named in the person of Patrick W. Malin, Professor of Economics at Swarthmore College.

Our attention was called to the work of the Social Industrial Section by Homer L. Morris. The work in Fayette County is to begin at Republic, Pennsylvania. The first project is to be the development of gardens. Many of the people who have been unemployed for nearly six years have suffered such moral disintegration, and feel such a lack of self-confidence that considerable personal stimulation is necessary to reawaken in them the urge to carry on. In one of the first groups that met to plan the gardens, the defeated, indifferent folks who finally assembled an hour late, returned to their homes as changed individuals. Hope had conquered despair; courage had displaced fear; self-respect had mastered self-depreciation.

Before the meeting was brought to a close, good wishes were extended to Hugh Moore who will be visiting the Friends' Centers abroad. Although Hugh Moore is not a linguist, he speaks a universal language of friendliness. It was said of him that he possesses an "Esperanto of the spirit." Somehow a similar "Esperanto of the spirit" permeates a Service Committee meeting, and one feels the influence of its radiating forces. It is a soul-stirring experience to be present at such a session of the A. F. S. C. You are all welcome and invited to attend.

Admiral Byrd announced June 5 that he will devote the rest of his life to the cause of Peace. What a gallant recruit!

THE AMERICAN FRIEND

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Editor

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Towards a New Manner of Living

Swarthmore Lecture

IN our passionate impatience to improve, we must always hesitate to destroy; by ruthlessness we may lose something that is valuable and irrecoverable.

Yet even an ancient picture needs to be cleaned; the accumulated dirt of years must be removed in order that its hidden colours may stand revealed. Still more is it needful that a living society, ere it grows old and weak, should shed its skin that it may emerge (like a butterfly) into the sunlight of a new day. If a society or if a social order cannot achieve a repeated incarnation, social death is inevitably before it; if, on the other hand, the fetters of the past can be escaped, that society will preserve, in a new and higher form, the essential living core of its historic life.

Today we are aware that life is seeking such a reincarnation. Even those who turn longing eyes to a now dead past, or cling to the safeties of the present, perceive that the channels through which we have been accustomed to see life flowing are inadequate to contain the surging torrent of our age. It is impossible for us to return to the childhood of our race or to remain as we are. "Without adventure," says A. N. Whitehead, "our civilisation is in full decay." Since, then, some alterations in our manner of living are inevitable, we have to decide what ought to be the nature and direction of these changes.

THE CRUCIAL PROBLEM—WHITHER SOCIETY?

"Whither Society?" is the crucial problem—not really a new problem. It differs in degree, rather than in kind, from that which our forefathers faced. Modern science and modern thought have shown us a new vision of the essential unity of life.

The mediæval mind wrestled with the problem of society. Augustine dreamed of the City of God. The Renaissance-Reformation brought into the foreground the problem of individual freedom and responsibility. The "Reformers" dreamed of the salvation of the individual. Nowadays the problem of "social togetherness" is central.

Creative social advance becomes possible when we accept the divine right of human personality and the equally divine right of human sociality and of these two, create and bring to birth a new manner of living.

Some people today are obsessed by the importance of "social unity," and forget the importance of "a really uni-

In the following extracts are found the gist of this year's Swarthmore Lecture, given on the opening evening of London Yearly Meeting. It was delivered by Dr. Howard E. Collier, of the Department of Industrial Hygiene and Medicine at Birmingham University, who became a Friend by conviction some years ago.

fied individual." They say in effect, "look after society and the individual will be able to look after himself." It is not generally realised that this was the view upon which the mediæval synthesis was built, and that it needed the strife and persecutions of the Reformation to destroy it. Others are obsessed by the fundamental impor-

importance of individual personality. They say, in effect, "make men really free, then society will order itself according to the pattern of the Kingdom of God." But if we look carefully at these two alternatives, we shall realise that they are not "alternatives" at all. They are two aspects of the same thing—the personal-social unity of life. Furthermore, we can appeal to experience if we wish to discover the results which follow the neglect of either aspect of this unity—witness on the one hand the use of repressive force by the reformers of society in Germany, Italy and Russia, and its effects; and on the other hand, the condition of the world today, on the brink of chaos.

THIS IS CERTAIN—WE MUST DECIDE

One thing, at least, is certain: we *must* come to some decision! We cannot afford to do nothing indefinitely. The modern world *must venture* upon "some way to find its lost God," and to solve its social-personal problems.

Religion has been divorced from life; there is tragic suffering through poverty and unemployment; there is antagonism or lack of unity between the "classes"; and some believe that class-strife cannot be abolished except through blood and war. But Friends believe that there *is* a manner of living in the life and power which taketh away the occasions for all "wars"—civil and national. Friends affirm that that life and power is the life of Christian friendship. . . . The human race is on the move again; we may be glad or sorry; still it remains a fact. . . . And, as they move, men scan the horizon with anxious eyes, trying to discern the place where the "new city" shall be built.

THE TASK FOR FRIENDS

Our task is to show that Christian friendship is the "name and nature" of that new habitation.

This is not to suggest that Friends regard themselves as the only repositories of wisdom and knowledge, that they do not feel the contrast between their theory and their practice, or are unaware of the wonderful contribu-

tions other bodies, religious and non-religious, are making towards the establishment of a new manner of living. But Friends may fairly claim that the underlying principles, the implicit philosophy and the practical method of their manner of *religious life* are consistent with the kind of society the modern world is seeking. Whilst Friends have much to learn and much to change (especially in the field of practice), no radical alteration of their *line of development* is likely to be necessary.

One sign of an approaching world-Renaissance is the development of a new philosophy of creative life—that yet is not wholly “new,” since it is founded on conceptions which historic Quakerism and historic Christianity share to a large extent with modern thought. These may be studied in the Gospels—especially John’s—in modern speech; in the works of such writers as John Macmurray, B. H. Streeter, Howard Brinton, Rufus Jones, and A. N. Whitehead. Friends conversant with the writings of Fox, Penington, Penn, even Barclay and Boehme, will find the “new” philosophy practically familiar. For most people, however, its meaning and practice will be more readily understood through sharing an experience of how friendship works out in life.

WHAT IS CHRISTIAN FRIENDSHIP?

“Friendship” is a mere abstraction (*i.e.*, an idea) except when being actually practised by living friends. Therefore the foundation of friendship is to be found in the experience of a “group” or society of friends. . . . The word “friend” comes from the Old English, and means a “free one: *i.e.*, one who is not a serf under compulsion.” Thus a “society of friends” would be a group of *free persons* who *consent* to live together (yielding up some personal freedom to do so) to achieve a common life—or common purposes. In the case of most modern “societies” the common purpose for which people form them, is usually to enable them to cultivate and to live together some *part* of life. Thus we have sports clubs for the body, philosophical societies for the mind, religious societies for the spirit. A society of friends, however, ought to be a society for the “whole of life.” It is Life that Friends seek to cultivate. Real friendship embraces life as a whole, and has a universal life and spirit.

It must be *Christian*: no word is indispensable, but we cannot afford to lose the challenge of this word, and the creative experience hidden beneath it. If by any means we sever our life from its roots in the creative Life of Christ, our days as a Society will be numbered. A Christian Friend strives to relate himself to the Universe as *Jesus and His Friends related themselves to it*. Jesus experienced the Universe as the field in which a Creative, Persuasive Love was actually operating; a Universe in which God was met and was known as a source of Life by individuals, by groups and by families. God was experimentally known to Jesus as a Father of Persons and of societies—as a Friend—as a Power who makes men grow in love. It was Jesus who by quoting with approval an ancient seer and by saying “Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself,” gave to us our charter for a personal-social religion of creative life. “*Religion*” is, then, the experience, in a unified personal and social life, of the operations upon us of the Power of Creative Life. This Life-Power reaches us from “above,” from God: it comes also from the “side” of our neighbours. . . .

IN THE SEVENTEENTH CENTURY

Whatever may be the case today, the life of Christian friendship was a staggering novelty in the seventeenth century. The Society of Friends was born out of a civil war. Roundhead, Cavalier, Independent, Presbyterian, Baptist,

Episcopalian, Ranter and Fifth Monarchy men, all looked to God to “vindicate His own.” It was a situation strangely reminiscent of our own day, albeit upon a narrower field of action. The early Friends moved quietly amongst the “Seeker Groups,” people tired of a senseless strife who, almost in despair, had drawn themselves aside, hoping and desiring to discover a “new manifestation of God.” George Fox and the early Quakers appealed directly to experience. “*We have found,*” they cried, “a new and living way: walk ye in it.” This way passed through the country of the common folk. It left “high professors” to jangle as they might wish. It brought a religion and a manner of living (which were one and indivisible) down to the market-places, the farm houses, and the humble dwellings of the poor. It was a way of life fitted to the “condition” of every man. To the hungry, it spoke primarily in terms of food; to the lonely, primarily in terms of friendship; to the intellectually perplexed, primarily in a rational coherent “doctrine”; and to the spiritually lost, primarily in terms of a certain, sure finding; whilst to all it spoke of Peace, Joy, Love as an experimental possession of all who entered into the life of Christ who was present with them. The coming of this Christ to men was indeed an Event that happened to them—not a theoretical notion enshrined in a holy book.

SOME MARKS OF THE NEW LIFE

It was marked by an utter trust in persuasion, a recognition that force defeats its own object by barring the way to cooperation, a creative faith that the same Spirit was in man as was in Christ and the apostles. It was new, yet in conformity with the old. It was willing to accept creative suffering.

Creative experience and creative process do not halt. For each age, there is a “new gospel,” a new and a developing manner of living. Whilst the eternal Logos-Power of Life remains the same, He persuades us towards a new embodiment of love in life. For societies, as for individuals, this can be proved in worship—worship which is not a “holy mantle,” but a common coat; which does not separate from life, but leads into it. Real worship of Life in life should achieve for men three purposes: (1) it should lead to a plain self-knowledge which causes us to cry (and to mean), “Depart from me, for I am a sinful man, O Lord”: it should lead to a clear acquaintance with real standards of Value: it should lead us to a finer appreciation of Beauty, a deeper knowledge of Truth, a sounder standard of Right Conduct and a deeper understanding of that Love which unifies these three values in life: (2) it should bring us in the second place, into that experience in which “ability to change and to grow” is, measure by measure, given to us; and (3) lastly it must be crowned and completed in such *action* as may be appropriate to our keener insight into the real “Values of life.”

We enter into a communal life of worship-action. Isolated individualism is subordinated, and we can say with Tagore: “Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger. . . . When one knows thee, then alien there is none, then no door is shut.”

STAGES IN CREATIVE GROWTH

A review of Quaker history, and its evidences of “stability in growth” led to the question: “How can a Society discover what pattern of social life is right for that particular ‘Religious Community’ at this present stage of creative process?”

Certain stages can be distinguished in the creative act of transition from the present to a better, future manner

of social living. These may be called the stage of contemplation (or waiting), the stage of creation (during which corporate conviction is achieved and an inward life-movement takes place within the community), and the stage of outward action (during which convictions are embodied in acts done and a preparation is made for a further advance). . . . Last Yearly Meeting may be regarded as the completion of the first state in a creative religious-social act. That act ought to be expected to lead by a direct path towards a new quality of agreement by consent. For many years a critical examination of the "State of the Society" in respect of its gospel, of its effectual social message, and of its effectual social action has been steadily pursued. A divergence of conviction is now recognised—without alarm.

When, in the history of an uncreative society which does *not* attempt to follow the Quaker method of creative growth, such a position as this is reached, no alternatives remain except either to suppress or to exclude one or other of the two antagonistic or opposite points of view. . . .

In a creative society the members are really *sure* in their hearts that a real solution *can* be attained without schism. By a real solution is meant neither a mere accommodation-compromise nor a deadly relapse upon either of the two alternatives. A real solution becomes possible when the "stubborn fact" of a real divergence is honestly accepted and honestly faced by all; when all are prepared not only to suppose but actually to *know* that they cannot all be wholly right.

It is my belief that our Society has been led to our present acknowledged state of uncertainty as a preparation for an advance in the creative development of the Society of Friends.

One way of preparing for this advance is by fostering a real fellowship-experience within the Society.

FELLOWSHIP-WORSHIP

The joy of fellowship-life was a marked feature of early Quakerism. Today, "it is in experience of fellowship men climb the higher hills of life." "Fellow" means "one who lays down a fee in order to enter into partnership": the word implies that each fellow brings something valuable to the common stock. Fellowship is Christian friendship raised to its highest degree. . . . Friends must meet as "fellows"; partners in a joint concern; fellows in a common life. . . . for most of us a real fellowship-life will mean an increasing simplification of our lives in order that we may be free to perform the duties of friendship to one another, to meet and share in the fellowship, and to serve our Society effectually. . . . Above all, we must meet for worship-in-fellowship, which is a deep experience.

CREATIVE LIFE CALLS

In experimental worship-action Friends must seek the solution of the problem of re-uniting religion to life both within and without our Society, and a clear testimony to the world upon social ills. If experiment is to be fruitful, it must be concerned experiment and corporate experiment.

To the world, then, we bring not only a witness and an experimental method, but also a clear aim. . . . a creative aim: one which grows clearer as we grow wiser, and grows nearer as, experimentally, we enter into and embody it. Our aim is the creation of a World Organism of Christian Friends, a Religious Society of Friends here on earth. This *aim* has to be built into the very fibre of our lives.

A society of Christian friends holds within its hands a silken clue which, if allowed, will lead it and the world out of the present labyrinth of bloody sacrifice and on to the open plains of creative peace. Do we not hear a voice crying "In the desert prepare ye a road for the Lord?"

This shall be our adventure. The spirit of Creative Life calls to us today, saying:

"Tary no longer: towards thyne heritage
Haste on thy way and be of right good chere,
Go ech day onward on thy pilgrimage.

"Come on, my friend, my brother most entire,
For thee I offered my blood in sacryfice."*

The Greatest Lack is the Spark

ESSENTIAL to any great advance in the social outreach of Christianity is a rekindling of the spiritual life of Christians. In the homely illustration used by Professor Rufus M. Jones, our situation is like that in which he found himself in connection with his Ford car back in the days before self-starters. He cranked the engine furiously, but it would not run. He was at the point of turning in despair to some expert in mechanics, when he finally realized that he had not turned on the ignition. There was no spark, and so long as the spark was lacking the engine remained stalled. Likewise with our social mechanism today. However much it may need technical repair, the greatest lack is the spark—the spiritual motive, without which even the most perfect social machine will not run. Such is the conviction that underlies the National Preaching Mission, which is to be conducted for three months next fall, and for which preparations are now being made in twenty-five of the leading centers of the country.

Two considerations lend timeliness to such an undertaking. The first is that many ministers and other Christian workers are in a mood of discouragement today. Having had to carry on their work in an atmosphere of intensified secularism, having been surrounded by the prevalent sense of disillusionment and futility, they need—more than they need anything else—a *revitalization of their own faith in the Christian Gospel and in its transcendent significance for human life*. The second consideration that makes the National Preaching Mission timely is that there has been no united and sustained movement on the part of the Churches for spiritual awakening for at least twenty years. Not since the Men and Religion Forward Movement has there been anything comparable. . . . The strategy of advance for the National Preaching Mission today is to strengthen the basic foundations of Christian faith. From such an outcome the richest results will flow for every Christian task.—*Bulletin of the Federal Council of Churches*.

Isabelle

The dawn doth wake thee, lovely Negro child,
Retrieving wonderments of traveling
By train.—Are dreams of home continuing
Their jasmine overtones with bayous wild?
Or why thy morning's quietness in key
Of plaintiveness that sings a canticle
For night?—At lambs and goats, sweet Isabelle,
My child would shout and clap; and why not thee?
The children of Yorubaland were free,
And danced the laughter, song, and fantasy
Of Donatello's Cantoria frieze.
But here the dark-skinned children's melodie
Attuned to prejudice of centuries
Is slow and sad.—With Love what change would be!

MARY K. ANDREWS.

* (Vox Ultima Crucis: JOHN LYDGATE, 1370-1447.)

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

TO MY YOUNG FRIENDS

By P. R. HAYWARD

I address you as friends because we are so deeply interested in common concerns, (I use that word "concerns" both in my own meaning and in yours), and as Friends, because you are members of a religious fellowship whom I know well and for whom I have such a high regard. At the request of our mutual friend, Emily Parker, I am to tell you something about a few of those large enterprises in which we can all share.

First of all, there is in North America a United Christian Youth Movement that uses as its slogan or purpose, "Christian Youth Building a New World." It was started in February, 1934, when for four days leaders of youth met and wrestled with the problems of the youth program of the Church. These leaders represented ten million youth in the churches and other Christian agencies of North America. Out of many close contacts with young people, they sensed their needs and struggles in the confusions and changes of today.

They saw these young people in high school, in college, out of work, newly married or planning to be, living at home with their parents, trained for work and unable to get it — unwilling and confused members of an unemployed host.

They saw millions of them growing up to be ready for the next war.

They saw the marks of the present social order upon them—its crushing of personality, its worship of material profit, its denial of work and a chance at life, its bitter prejudices, and its tragic fears.

They saw strife and hatred between races and social and economic classes, the break-up of old systems and bitter controversies about building new ones.

They saw how hard it was, under these conditions, for young people to grasp clearly the meaning of vital Christian faith and experience.

These leaders knew that urgent issues like these pressed with a cruel insistence upon the soul of youth, and that *something must be done*.

Out of these convictions grew the proposals and plans of this united youth enterprise.

It has already gone forward rapidly and has been used by a host of agencies and programs, including your own. While it has been developed through the International Council of Religious Edu-

cation, including the forty denominations and twenty-six state councils in that organization, it has the wholehearted cooperation also of: the Federal Council of Churches; the International Society of Christian Endeavor; the national boys' work and student departments of the Y. M. C. A.; the national girls' work and student departments of the Y. W. C. A.; the Missionary Education Movement; the University Committee of the Council of Church Boards of Education; the Student Christian Movement; and the Home Missions Councils.

I could tell you much more about it but by writing to Emily Parker you can secure more information than I have the space to give you.

Next, there is the Christian Youth Conference of North America to be held at Lakeside, Ohio, June 23-28, 1936. The youth movement has developed to the place where it has seemed imperative to call together representative and carefully selected Christian young people from all parts of North America to consider and to share in the next steps in its development. So, the purpose of this conference may be said to be:

To secure the contribution of young people themselves in the further development;

To work out with young people methods by which the common aims and the essential procedures of the movement

can be carried out in the areas for which these young people are responsible;

To develop plans of action by which the ideals of the movement can be made effective in our world;

To give these representative young people a sense of fellowship with those of similar purpose in other Christian agencies.

There will be fifteen hundred or so of these selected young people at Lakeside. Ten commissions on subjects of real interest to every young Christian will meet, and outstanding leaders such as Kagawa, Kirby Page, Edward A. Steiner and others will give platform addresses. Young Friends will be there and I only wish that many of you could have that unique experience. Again, Emily will supply full information.

Third, there are the Geneva Camps conducted by the International Council. This summer the International Council Older Boys' and Girls' Camp Conferences enter their twenty-third year. In nearly a quarter century of service they have touched the lives of many thousands of young people. They have helped in sending full-time Christian workers in large numbers into the ministry, into missionary service in all parts of the world, into religious education as a profession, into Y. M. C. A. and Y. W. C. A. work. They have trained many thousands of lay workers for the day-by-day program of the Church. They have inspired many men and women to the practice of high ideals in business and the professions, in housework and on the farm. The peculiar mission of these camps has been to inspire and train young people for devoted leadership in the tasks of the Kingdom.

This year new and significant changes have been made in the camp program. The plans for 1936 build upon the rich values of the past and at the same time carry the camps forward to a new era in their history. The United Youth Movement, "Christian Youth Building a New World," will enter vitally into the camp program.

The dates and places for the camps are:

Winnepesaukee, New Hampshire: Girls' Camp, August 10-22, 1936, Boys' Camp, August 24-September 5, 1936.

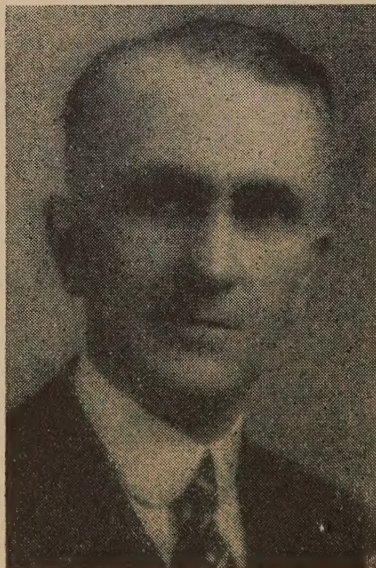
Lake Geneva, Wisconsin: Youth Camp, August 17-29, 1936.

Geneva Glen, Colorado: Youth Camp, August 10-22, 1936.

Again, I say, write to Emily to learn all about it.

In closing this word of greeting, I can do no better than to quote the words of Toyohika Kagawa of Japan:

Come, join the ranks, my friends;
Swell the song of a changing age.
Let us, awakened to the light,
Be pillars of a newborn world.



P. R. HAYWARD



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



THE TESTIMONY OF THE SOUL

BY RUFUS M. JONES

The MacMillan Company, 215 pp. \$2.00

The man who is to write effectively concerning the soul to an age whose psychologists have tried to prove that it doesn't exist, must have a nimble mind, deep insight, ample scientific knowledge and a vital personal experience of religion. All of this and more, Dr. Rufus Jones of Haverford brings to a thoroughly readable and persuasive treatment of modern man's search for a better comprehension of his own essential meaning in this mysterious universe.

"The Testimony of the Soul" consists of ten lectures devoted to different aspects of the life of the soul in the modern world and the titles of a few of them may help to reveal the diversity and yet directness of the author's method: recovery of the lost radiance; the inner life and the social order; fundamental grounds of religion in man; estimates of the value of the soul; where does "ought" come from; religion in a mutual and reciprocal correspondence between God and man; open religion and some of its problems; soul-force (a la Gandhi), and that much abused word, mysticism.

Dr. Jones is no mere dreamer; far from it, he is one of the most practical of men. While he believes that religious experience is something basic which cannot be resolved into component parts, any more than hunger and sex can, he knows what the psychologists and philosophers have been saying down through the ages and is not at all disposed to dismiss their contentions without reasoned argument. Indeed, much of this book consists of thoughtful and cogent defense of a view of religion which has only recently begun to come back after a period of eclipse. Mysticism to this modern mind means the highest stage of contemplation and union with God: but the "ecstasy" of this experience is a station on the road of life, not the terminus. In other words, seeing God in the inner recesses of the soul must produce practical consequences or it is not genuine. The Christian mystic "comes back from high moments with a genuine sense of mission." When the vision ends he says: "Here am I, send me."

Perhaps as good a way as any to make clear the type of thinking here represented is to quote what he says about the much-discussed problem of "guid-

ance." "Detailed guidance is not quite so easy, nor so simple a matter as ancient Quakers believed, or as modern Oxford groupers suppose. Consciousness of spiritual direction is a slow deposit of life and experience, like insight in poetry and music, or like taste in art. It is a slowly ripened fruit which grows on the tree of life, somewhat as moral dexterity of conduct does, or much as the technique of a gentleman is acquired. We had better not look for miraculous interventions to achieve those ends of life which have been put within the sphere of our own spiritualized capacities, cooperating with God. I am cautious about expecting secret messages from sociable angels."

Keenly aware that we are in a time of transition, indeed a time when although the old order is dead, the new has not yet been born, the author explains that "we have shed the literal, the pictorial, the mythological imagery of religious life and we have not yet created a spiritual, cultural atmosphere in which we breathe and live with natural ease." But he takes sharp issue with those religious teachers who would now minimize the importance of the inner experience of the individual soul. Without the developed ethical life of the individual in contact with a living God, the sense of oughtness does not arise. Without that type of dynamic compulsion, individuals will not form groups or social orders where higher ideals can be worked out. It is just because of the increasingly ethical character of the vision of God that "we are determined to remake the social world and we expect to remake it."

One of the most rewarding chapters has to do with religion in and of itself. Rufus Jones sees it as "the conscious relationship of a personal self in vital correspondence of some sort with objective reality." In other words, it is the presence in us of our souls and their sense of relatedness to something which like them did not originate in the world of matter. "We are more than curious bits of the earth's crust, more than biological exhibits. We may have collateral connections with flat-nosed baboons . . . but we belong to an Overworld of a higher order."

Obviously Jones is not looking for the same kind of soul that Dr. Jung recently described in his "Modern Man in Search of a Soul." In fact, he thinks that both Jung and Freud have lived long in the atmosphere of abnormality and that one who does that "has lost his perspective

for reality and sees life tinged with the colors of his own mind."

The wit, the wisdom and the relevance of this book commend it to any thoughtful person concerned as is its author for "the exploration of the light and truth which attach inherently to the fundamental nature of man's central self." It is a book not only wholesome but heartening. The kind of religion which it presents is in no least degree sectarian but rather catholic in the generic sense of that frequently misused word.

HENRY SMITH LEIPER.

GOD THE CHRISTLIKE

BY JAMES ROBERTSON CAMERON

Cokesbury Press, \$2.00

By a keen insight into the being and message of Jesus, and with skill in setting his ideas before the reader, the author has presented an unusual treatment of a vital theme.

On the thesis that "the pure in heart see God," the writer leads his readers to appreciate the Christ as the perfect revelation of God. He would have them see, know and understand God, not by the intricate methods of theological reasonings, but by receiving his grace in the heart.

The book has distinct worth in giving insight into the nature of God. "There is nothing deeper in the heart of God than Grace." "Divinity dwells not in the iron will that never yields, but in the Holy Love." When once a person is captivated by the concept that God was in Christ reconciling the world unto Himself, then he appreciates that the more he knows of Christ, the better he apprehends what and who God is. Not only is Christ a "Servant," but also God is a "Servant."

The author's idea of the atonement is shown in the statement, "The offering was therefore typical of a perfect sinless life which God consents to accept in place of the imperfect life of the worshipper." He is here speaking of the Old Testament sacrifice.

Many pages are devoted to depicting the personality of Jesus, in his "freshness, fragrance and joyfulness." Christ is pictured as the One who dispels "pain, suffering and self-negation." He comes to consecrate and expand to the uttermost all of which the life is capable. Jesus is not only one with the Father, he identifies himself with the lowliest of men and lifts them to the sublime heights. A new sense of God's interest in man, a new sense of the glory and of the humble service of Christ, and a new sense of the position of the Christ-redeemed man awaits the careful reader of this book.

EDGAR H. STRANAHAN.

MERE MAN AT A Y. W. C. A. CONVENTION

BY WM. O. MENDENHALL

The Young Women's Christian Association holds a national convention at intervals of two years. This convention was held at Colorado Springs, April 29 to May 5 of this year. An invitation to a mere man to attend and participate in all sessions (except voting) gave him a rare privilege. His impressions came somewhat in this order: *efficiency* in plans and management; *magnitude* in number of delegates; *variety* of interests and extent of influence; *democracy* in plan of organization and in conduct of business; *progress* in their attention to the interests and problems of young women in every area of American life; *courage* in their direct facing of the controversial issues of the present time; *tolerance* as delegates ranging in interests from very conservative to almost radical sat down together in a serious attempt to apply the principles of Christianity to the American scene, with no lack of conviction nor earnestness in their various points of view; *strength* as 1,700 women from all parts of the country and all walks of life gave convincing evidence that procedures determined upon there would be translated into action across the land; *unity* of purpose as the whole assembly without stress or confusion came into a remarkable blending of spirit each morning at the hour of worship.

On the first morning, under the caption, "Youth Speaks," a panel of young women developed what might have been called a keynote session. The young women were: a high school Girl Reserve, a college girl, a Negro, a business girl, a young married woman, an industrial girl, a girl from a farm, and a girl whose parents were immigrants. These young women outlined the problems which life presents to them, including their problems of adjustment. They spoke without rancor, but with an incisive clarity that must have made every hearer want to help create a better world for them.

With this beginning the convention settled into a business organization the next day. Listening to addresses was a very minor part of a delegate's activity.

Through a series of six bulletins, the local associations had been informed of convention methods and of issues which would be considered. One bulletin asked for reports from each local group under forty-six heads. This report gave a fairly adequate picture of the status and activity of the group as well as its interests and its desires concerning the national movement. A pamphlet of forty pages outlined the material concerning which legislation was desired.

The assemblies are an important feature. There are three, Student, Business and Professional Women, and Industrial. These "provide opportunity for girls and women with similar backgrounds to pool experiences, to identify common interests and problems and to devise ways of working." Originally designed for the purpose described above, they have become so powerful that the question of their independent legislative function will demand attention in the near future. Discussion groups on various topics were so conducted and reported that any one with a serious concern had opportunity to secure for it ample consideration upon the floor of the convention.

Finally a great source of strength to the whole movement was evident in the Volunteers. Volunteers are women of some leisure who give of their time and ability to the work of the Association. Many Volunteers give what would be as much as half time of an employed worker. They place at the service of the Association abilities and talents which it could not buy at any price. Undergirding it in every area, giving it breadth of vision, efficiency in organization, dignity in procedure, and strength everywhere, these women are invaluable, possibly even essential.

The Convention proceeded in a dignified parliamentary manner, faced highly controversial issues, handled its legislative problems within its prescribed time, and maintained a cooperative relationship based upon mutual respect among the delegates. One felt it to be the embodiment of an influence greatly needed in American life just now.

Whittier, California.

CENTENNIAL OF QUARTERLY MEETING OBSERVED

Bloomington Quarterly Meeting (Western Yearly Meeting) was held May 17 and 18, in Bloomington, Indiana. On Saturday morning in the meeting on Ministry and Oversight, E. Howard Brown, Salem, Indiana, brought an inspiring message, and later in the hour of worship at eleven o'clock, a second helpful discourse. Ruth Pemberton Brown led the devotional service in the first session. Following the noon lunch, the routine business was transacted in the afternoon.

As previously announced in THE AMERICAN FRIEND, Bloomington Quarterly Meeting was established in February, 1836, and plans were made to observe the one hundredth anniversary at our Quarterly Meeting in February, but owing to ice-bound roads and severely cold weather, the anniversary program was postponed until Quarterly Meeting time in May. This deferred program

was presented on Sunday, May 17. The usual session of the Bible School was followed by a paper, "The History of Our Bible Schools," by Mary E. Allee. Letters of greeting from former members of this Quarterly Meeting who now reside elsewhere, were read by Lenora Hobbs. Writing from Whittier, California, Mary Dell Allen listed nearly one hundred names of men and women who once were members of Bloomington Quarterly Meeting but are now residents of southern California. The list included Dr. William V. Coffin, longtime citizen of Whittier, Allen U. Tomlinson, Clerk of California Yearly Meeting, and William O. Mendenhall, President of Whittier College.

In the hour of worship, the men's quartette (Otis Chapman, Francis H. Woodard, Leland Chapman and Seth Cook) led the congregational singing of old time songs. On the platform were seated the ministers of the Quarterly Meeting:—Lyman G. Cosand, pastor at Bloomington; Edward M. Woodard, pastor at Marshall; Nathan Pickett, pastor at Rush Creek and Tangier; Ernest Kivett, pastor at Coloma; Sibyl J. Haworth, evangelistic superintendent, and Mary E. Chapman. Ernest Kivett led the prayer service. Edward M. Woodard brought the anniversary sermon.

Under the fine old beech trees the dinner hour was a time of happy fellowship. Then the company reassembled for the afternoon program. Charles L. Coffin presided. Nathan Pickett led the devotional period. Two historical papers, "Methods of Early Friends," by Mary E. Chapman, and "One Hundred Years and Now," by Flora Mills Morris, were given close attention by the audience. Short talks and papers followed by Allie E. Pearson, E. S. Vickrey, Z. L. Haworth, Leona Stout, Lida Morris, Bessie Benson, Melvin Davies, John Richard Hobson, W. Bruce Siler, Verne Osborn, Indianapolis, Dr. Harlow Lindley, Columbus, Ohio, and others. A clever little scene from a typical pioneer home was presented by Lavinia Allee and Kathleen Allee, both in Quaker costume, in which the reasons were given why early Friends used plainness in dress and address.

Nearly fifty persons were present whose ancestors were members of this Quarterly Meeting when it was established one hundred years ago. Lyman G. Cosand led in the prayer of consecration as Bloomington Quarterly Meeting enters its second century. Many felt the anniversary exercises were well worth while.

Customer: "Are those eggs strictly fresh?"

Grocer (to his clerk): "Feel of those eggs, George, and see if they are cool enough to sell yet."

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Lo, the Poor League!

ITALY'S spectacular and ruthless conquest of Ethiopia has given crescendo to the anvil chorus of opposition to the League of Nations. The League has failed, the League has failed—in tireless iteration goes the refrain, sometimes with the unholy glee of those who delight in saying, "I told you so," sometimes in the more mournful cadences of those who sing the dirge of a long-lingering hope. The League has failed—alas, poor Yorick! Lo, the poor League!

Yes, the League *has* failed. It has also succeeded—succeeded in marvellous ways of human welfare and construction: ways as effective and unknown to the general public as they are marvellous. But let's pass by the successes, forgotten if ever recognized, and join in the great confession that the League has failed. It failed to stop Japan in Manchuria and China; it failed to stop Mussolini in Ethiopia; it failed to stop Hitler in the Rhineland. But, having joined in the great confession, we have the temerity to add, "Well, what now?"

To the degree in which the League *has* failed, particularly in respect to these spectacular events, certain quite obvious factors have been responsible. It may be freely conceded that there were faults in organization and structure. Tying in the Covenant with the Versailles Treaty and thus committing the League to the *status quo* as determined by the victor nations, was one gross error. As to the use of collective force, some think the League has failed for having tried to rely too much on force; others, for having relied too little upon it. But even these important points aside, the failures have been not primarily those of the League as such, but those of its member-nations, and especially of its more powerful ones. The League, seeking to make effective the noble ideal of organizing the world for justice and peace, has been thwarted by the display of self-interest, by the flouting of solemn agreements, and by the resort to violence on the part of some of its members. It may be retorted that for purpose of judgment at the bar of world opinion, the League and its members are one, and no distinction between them is valid.

This last objection we would explore a bit, having in mind one particular group of objectors. These latter we would term the religious or conscientious objectors. Decrying the hypocrisies of member-nations, and observing the abortive efforts of the League machinery, they renounce the League and all its works, in principle as well as in fact. As earnest Christians largely, we would remind them that the Christian Church itself has often failed, and failed tragically, in maintaining its lofty ideals. Moreover, it has failed through supporting the very policies and forces of unrighteousness that have brought failure to the League. Furthermore, as already indicated, the League

has failed through the sins and hypocrisy of members in high places. This very thing has been the great and perennial reproach of the Church. Do our critics of the League say, "Away with the Church, it has failed—we will have none of it"? On the other hand, they are generally quick to defend the Church against those who attack it on the very grounds on which they denounce the League.

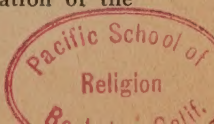
After nearly two milleniums of mingled success and defeat, of glory and tragedy, the Christian Church, which gave itself almost unreservedly to the cause of war, 1914 to 1918, is itself at the judgment bar of the world in the face of the charge that it has failed. What then have we a right to demand of a man-conceived, man-made instrument within so short a time? The Church, founded to build the kingdom of the Prince of Peace, has struggled with the question of war, compromisingly and vainly, through the long centuries. Yet we still adhere to it. For less than two short decades the League has wrestled with this dragon of the ages, war, and because it has failed to destroy the monster forthwith, we denounce the League for its incompetence!

In keeping with a certain authoritative admonition, we suggest in this time of mingled confusion and emotion that we come and reason together. In the face of the League's failure to prevent aggression, we repeat the inquiry, "What now?" If not the League, what? An unchallenged return to the jungle of international anarchy? This period in the development of a world community of action has been likened to the "critical period" in our own national history. Under the Articles of Confederation, following the Revolutionary War, our league of States was pitifully impotent. The solution of the seemingly hopeless problem of national existence and preservation was not sought in the direction of less union but more union.

So with our problem of world order. As stated succinctly by one editorial writer, the alternative to the League is—the League. Not the League as it now exists, necessarily, but still a league of the nations bound together in support of a world community program for the furtherance of the spirit and methods of peace. Several constructive suggestions are being advanced for improving and strengthening the League to meet the aspirations and hopes of humanity. As a reorganization plan to make the League more effective, the League of Nations Association declares for the application of the following principles:

(1) Acceptance of the Kellogg Pact as the fundamental and guiding principle of a universal league.

(2) Establishment within the orbit of this universal league, of arrangements for peaceful modification of the



status quo and for the advancement of social and economic justice.

(3) Gradation of obligations for maintaining collective security in accordance with the geographical position and special situation of States.

(4) Separation of the Covenant of the League of Nations from the Treaty of Versailles.

With the exception of the third point, these proposals will doubtless meet with quite general approval. As in the past, there will be sharp differences of opinion on the much-mooted question of methods of achieving collective security. "Gradation of obligations" is a widely

expansive term, inclusive of greatly varying viewpoints, as well as adaptable to varying conditions of outlook and need. For ourselves, we believe the League will succeed in the long run to the degree that it espouses pacificatory methods and eschews the system of force, the overthrow of which system is the reason for its own existence.

In short, what have we then? The alternative to the League is not a pious, nebulous Utopia that many seem to assume. It is just the opposite. We shall have a better and more adequate League, or we shall in all probability have world chaos and disaster. We are not among those who are willing to risk the latter by defaming the former.

Building Bridges for Today

BY A NON-QUAKER FRIEND

BRIDGE building is an art for which there is great need today. We ought to know much about it, for its practise is more ancient than its history; but again and again human experience shows that our science of bridge building is inadequate.

Unencumbered road bridges were swept away in recent floods, and it is frankly confessed that these losses were not unavoidable in many instances. A large number were due to faulty construction. Recently, however, as we rode alongside one of our smaller rivers, and observed mile after mile of chaos, we came to a bridge of granite that spanned the narrowed river with beautiful grey arches and graceful approaches. Here there was left no trace of the terrific stress. Long years ago, a builder had known his job and had done it well.

Do we not need to guard against puerile thinking? Catastrophe is not due to chance, or (as for convenience, insurance men classify it) an "act of God," a happening for which we have no responsibility other than dodging consequences.

Many thinkers today consider the League of Nations an outstanding example of faulty construction; and there are those who laugh at it as at a colossal white elephant, extravagantly funny in its impotence. It is not funny; and we ask why has this effort for the bridging of international differences so largely failed? Why does it stand high and dry, with diplomacy permitting a few buckets to be carried ostentatiously under its spans, while the main streams are dammed, or are raging uncontrolled?

Is this due, as some maintain, to the lack of trust shown by the United States legislative bodies? Or, as others believe, is distrust a form of prudence? These latter usually question Wilson's integrity, and point critically at his participation in unpuritanical recreations, at his compromises with political chicaneries at the Peace Conference, at his "cutting" his

friends the moment they ceased to be agreeable to his ends.

Such logic seems wrong to me, being captious and futile. Have other world-wide peace movements, some of them with the cooperation of the Senate, and some without, made a showing more significant and permanent than has the League?

Treaties are essentially dikes, however much we may wish them to be bridges opening the ways of fuller, better living. Because the designers of the League were thinking of a bridge for themselves and of a dam for others, because it was built as a part of the Versailles Treaty, it could hardly escape misfortune. In this joint structure, ordinary, impartial, national freedom and the impulsive flood tides of passion were not provided for adequately. International bridges have had much planning in respect to the details of pageantry and the tollgate receipts, when there was needed much more accurate plumbing of the physical and social needs and costs. And a careful selection must find for bridge builders men who can show by their consistent good workmanship that there are in them the needed skill and integrity.

But for most of us these world-wide structures are secondary, for our thinking about them is too largely based on uncertain information to have much constructive value. The bridge building that concerns us vitally is that which lies before us in home areas of thought and activity, in our relationships with spiritual forces, intellectual ideas, and our neighbors. Here we must build and re-build bridges, or pay the penalty of curtailed lives.

In turning to Jesus' teaching, I would not minimize the fact that it includes the restriction of life as well as opening up its fullness; that there we find guidance concerning those dams which give to us reserve strength, and those dikes which

keep our exuberance from encroaching on the liberties of others. But I am thinking just now how that Jesus was almost constantly building across thwarting obstacles, bridges that carried power and self-giving friendliness. And I think we need to observe that his bridges were founded upon an unswerving faith in the eternal goodness of God, and that they embodied a consistent recognition of human brotherhood with individual and social responsibilities in the kingdom of the ever-present, all-wise Father of us all. We need, when we see faulty construction by other hands and minds, to remember Jesus' attitude, how he came, knowing of what spirit he was, not to destroy but to perfect; and how he sought the Father's will, laying down his life, not for the righteous, but for sinners.

In defence of disciplining offensive nations by economic isolation, Jesus' words about cutting off the hand, etc., were quoted recently. What would Jesus have us learn? Again and again these words have been used, as Philip of Spain used them—always disastrously. Why? Largely because the pronouns that Jesus used were not considered. It is, "If *thine* eye, . . . *thy* hand . . . *thy* foot." Are *our* hands strong and skillful? Are *our* feet unfaltering under the heat and burden of the day—well shod in paths of peace? Are *our* eyes straight and clear? The status of the verb "offend" as here used I referred some time ago to a friend who is something of a scholar, because its meaning seemed elusive as I studied it. Did it mean offensive to one's self; or, if one were offensive to others because of the member in question? (All agree, I think, about Jesus' figurative use of "hand" "foot" and "eye.") My friend's answer was that he considered either rendering of the passage allowable, as far as etymology and grammar were concerned, but that Jesus' teaching in-

cluded both constructions. Woe to him that giveth offense; and, also, woe to him who lets any dear human objective cut off the relationship with God!

Our task is not that of cutting off other people, it is not that of ruling over those equally free and responsible before God, but it is found in attending to our own appointed inhibitions and restrictions that during our earthly existence are essential if we are to promote well-ordered living, and if we are to use the bridges of social intercourse and intellec-

tual advance without fear and disaster. Well-ordered fields in our homeland, strong dams and dikes to control our own turbulence, well planned bridges carrying forth good tidings on every hand,—of these things Jesus taught and gave living example.

The basis of our bridges must be grounded in steadfast recognition of the reality of the Divine. This recognition must be more than wishful thinking and churchly assent. For it means the removal of much material of negative value

from our superficial living. And as we undertake the burden and the cost, we find the Christ near, guiding and sharing.

And we find this mystical assurance attending our labors as we build, with the strength of the foundation reflected in the arches, and the pathways freed from stones of stumbling. Such bridges are about us, here and there, the flood-proof work of those who knew their task, and who left for us a heritage and an example, the encouragement of effort in days of need.

Militarizing the Mind in China

BY LOIS S. VAUGHT

I SUGGEST that all the guns be kept in the Friends' dormitory because it is nearest the police station and therefore the safest place."

A meeting of the Union Middle School faculty at Chengtu, Szechwan, West China, was in progress, and the government had just offered some old guns to be used in military drill. Robert Simkin, Principal of the Friends' dormitory, had objected to the School accepting the guns, but his was almost a lone voice, and the discussion continued.

"A better plan would be to keep all the guns in the Middle School."

"That would be very dangerous for the guns would be stolen—there are only a few coolies sleeping there at night. And we would have armed bands of robbers using these guns."

"Why not let the guns be divided equally and kept in the five dormitories at night and carried to the main building every morning?"

"No, that is not safe either; there would be trouble among the students. Let the government keep the guns in the city and when we want to drill with them we will send for them."

Each plan presented difficulties and the meeting broke up, having come to no agreement. In a few days the Middle School boys were drilling with guns and we knew that real military training had commenced. All during the term the boys had been wearing their new, military-style uniforms, and a drill master, an army man appointed by the government, had been drilling them. Some people called it physical training and discipline, but with or without guns, the underlying basis was militarization of the mind.

On all sides there are signs of militarization. Scout troops have been established in the Primary and Junior Middle Schools by government order. Boys and girls, often in charge of a military man, seem forever on the march, going

With her husband, Arnold Vaught, the writer is engaged in educational-missionary work at Tungchwan, in West China, representing the Friends Service Council of London. Before going to China, the Vaughts worked with Friends in Chicago.

to some park for a display. No doubt there are peace-loving scout masters who exert an influence for peace, but in China the scout movement is called the Young Army, and it is probably correct to say that a majority of the scouts feel themselves a part of the militaristic system, doing their bit to save their country.

We were attending an F. O. R. meeting in Chengtu, which was held in the Methodist Girls' School compound. During the meeting we heard singing outside. The pupils who were present immediately jumped to their feet and stood at attention. The daily flag-lowering ceremony was in progress and all pupils within hearing distance joined in, a serious, awed look on their faces.

In the Union University students must assemble every morning at six for the flag-raising ceremony. The order given out was that they must rise, dress quickly, not stop to wash their faces or comb their hair, hurry to the flag-raising, engage in some brisk physical drill and then return to their rooms to make a more careful toilet for the day. I have often suspected that the university girls broke the rules by doing a bit of titivating before appearing at the flag-raising! All ages of pupils have their flag-raising and flag-lowering ceremonies.

A friend in Chengtu writes: "For nearly two weeks a group of students from the Union University have been withdrawn from their classes in order to be instructed in the methods of answering an air attack. One hears the siren

at different hours of the day, calling those students or dismissing them."

A newspaper item gives the information: "All girl students of and above the Middle School grade, are being ordered by the Provincial Government to receive military nurses' training without delay."

Another local press report says that over 10,000 men have applied for admission into the Chengtu military academy which will soon be opened, and the Faculty, comprising more than 600 members, have left Nanking for Szechwan.

Friends and others have protested against the introduction of military training in the Union University and a tentative compromise has been arranged with the National Government by which the students are exempted from military training during the school term, but are required to have special, concentrated military training given by the government during the vacations. Vigorous protests are also being made in the hope of securing exemption from military training for the new senior Friends' Middle School at Chungking.

At the 1936 Szechwan Yearly Meeting, governmental requirements of military drill in the schools and military service claimed a good deal of attention. One Friend said that compulsory military service had already become an urgent problem in his community. One university student expressed the opinion that the military training and service as ordered by the present Chinese government was merely a training in orderliness, discipline and obedience and was not preparation for war. There were others who shared his opinion. However, granted that many or most of these students will not participate in war, some of us feel that by militarizing the mind, the government is making the students, their families and their

friends feel that the military way, the way of force, is the best way of meeting China's problems, and we are convinced that we Friends should stand out against all forms of militarism.

"Our students are more obedient now than ever before," one Principal said. It is also pointed out that students now do not carry umbrellas in the rain, that during their summer training at camp they slept without mosquito nets and that they stood quietly for hours in a summer sun, without fans, waiting for Generalissimo Chiang to address them. Curiously enough these facts are given to prove that the discipline has been good for the boys. Many of us feel that such discipline is not the best sort that could be devised to qualify boys for the duties of citizenship or for success in life. There is, we feel, a clear distinction between military-imposed obedience and self-controlled obedience to constituted authority.

All of us who love China recognize

that these are difficult days, particularly for the youth of the nation. There are communist problems; there are memories of Manchuria; there are ever present fears that Japan is seizing the five northern provinces and perhaps will seize other Chinese territory. We hear on every side such statements as this: "We are aware of the superior military strength of Japan and our own weakness, but we must fight Japan even if we are defeated."

Chiang Kai-Shek is reported to have said in January in a speech to more than 300 professors and students from universities all over China, that Japan had determined to encroach upon the continent of Asia since thirty years back and that the National People's Party had maintained and would maintain its traditional policy against foreign aggression and that the country would not open war carelessly. Nevertheless China would strike when driven to the limit of her endurance!

In various places, over military headquarters and cut in stones along the road side, we often see signs which might be translated thus: "Where I am there will be no enemy, Where there is an enemy there will be no me." "We must understand that the treatment we are receiving is shameful and we must concentrate on war."

Many hundreds of years ago Sung Ching, an old Chinese pacifist philosopher, said, "To meet with insult is not shameful," but he has few followers in present-day China.

In these tense, hate-charged, patriotic days, how can we help our Chinese Friends to live in the spirit that taketh away the occasion of war, and as one Quaker headmaster has expressed it, make our schools to be "seedbeds of goodwill and understanding, so that from them can spring a truer conception of patriotism and a deeper conception of the duty and privilege of service for country and humanity"?

Locarno is Done—What Now?

BY DR. FRITZ BERBER

LOCARNO is dead, and there is no means of bringing it to life again, at any rate in its previous form. That is not the German viewpoint only; the Memorandum of the Locarno Powers of March 19, 1936, is of the same opinion: for its proposals, such as leaving the German troops in the Rhineland, combined with the sending of an international military police-force and an international mission of control into German territory, are absolutely incompatible with the Locarno Treaty of October 16, 1925. There exists no difference of opinion as to the ending of Locarno, but only about the causes that have led to its end, about the question of guilt (the so-called "Schuldfrage").

The arguments on both sides are well known, and it would be difficult to bring any new ones into the field, either for or against. We have here two legal fronts, opposed to one another. Examined methodically, as a question of pure legal theory and without political backgrounds, they are really two different systems of legal thought. The French think they can prove the compatibility of Locarno with the Franco-Soviet Pact by splitting each of them up into a number of separate paragraphs, and comparing each paragraph of the one treaty with each paragraph of the other. We maintain that even by this "positivistic" method, no result favourable to France can be attained; but apart from that, we question this method of argument itself.

Bertram Pickard sends us this article from Geneva "as a very interesting account of Locarno from the German point of view, coming from a moderate man who is not a member of the Nazi party but who has nevertheless preserved his official and unofficial connections in Germany." Fritz Berber, formerly a fellow at Woodbrooke School in England, is Editor of the "Hamburg Monthly Journal of Foreign Affairs."

A treaty which is to regulate comprehensively a problem of foreign politics is nothing else than the legal form of a concrete political system; no single legal point in such a treaty can be understood and interpreted, if it is separated from the totality of the political system which is to be shaped and ordered by the treaty.

If the political system which constitutes the substance of the one treaty is incompatible as a whole with the political system contained in the other treaty, considered as a whole—then the two treaties are incompatible, even if by the above-mentioned "positivistic" method each paragraph of the one treaty is compatible with each paragraph of the other in the formally legal sense. The whole is something more than and something different from the sum-total of all its parts; the letter kills, the spirit gives life and makes the whole intelligible.

This is no new argument; it is nothing more than the legal formulation of the central theme in the speech of the German Reichskanzler on March 7, 1936, and in that of von Ribbentrop on March 19. The Five-Power treaty of Locarno created a system of equilibrium with a definite bias in favour of France, and weighed to the very limit of the balance against us. The introduction, on one side of the balance, of a Great Power which quite consciously does not belong to the cultural fellowship of western Europe, has destroyed the cleverly arranged system of equilibrium.

The question as to the cause of death, the question of guilt (Schuldfrage), is indeed of great historic and legal significance; it is also by no means negligible from the political point of view. It is not, however, the decisive political question, which can be directed forwards only: What now? What shall we do?

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The cleavage of opinion arising over this question is infinitely more pregnant with destiny than the difference of viewpoint upon the question of guilt.

The often invoked "Spirit of Locarno," welcomed from many sides in 1925 as the dawn of a new epoch in European history, might well have complained from the first, and with good reason: "Two beings dwell, alas, within my breast" ("Zwei Seelen wohnen, ach in meiner Brust"). The pact was intended to give to Germany, which during the previous seven years had been acutely disturbed and injured by a series of French inroads in times of peace, security against the repetition of such violent measures by France. It was likewise designed to remove the French fear of a German war of revenge; through it the hatchet was to be buried for all time by both peoples. This purpose was implemented by the conclusions of a Pact of Non-Aggression, with the simultaneous introduction of two neutral powers as guarantors.

This arrangement was an ideal example of the application of a regional system of appeasement and security, which as an instrument of genuine national rights, i.e. rights based upon equal justice ("Gleichberechtigung") might have put an end to the hostility of centuries. Unfortunately, this was not the only content of Locarno. Thanks to her overwhelming power, France succeeded in compelling the insertion of a clause of the Versailles "Diktat" as a condition *sine qua non* to the conclusion of the Pact—a clause which constituted a painful and dangerous restriction of German sovereign rights, and gave expression in very pointed manner, not to a new community of purpose, but to the unequal "dictation" mentality of Versailles.

It is the tragedy of French post-war politics that she now hardly possesses the power of single-minded action, but that all her contributions to the new fellowship are over-weighted with the perpetuated marks of this dictatorial power-mentality, and to a large extent thereby rendered valueless. Only in the interests of a final appeasement, and in full consciousness of the heavy and completely onesided sacrifice that she thereby made, did Germany agree to the transfer of the Articles 42 and 43 from the Versailles "Diktat"—that edifice destined sooner or later to collapse—and their inclusion in the treaty-building of Locarno, which was to endure for all time.

Through the Locarno Pact, France merely undertook the obligation not to attack Germany, an obligation incurred in any case under the Kellogg Pact, and also under the Covenant, so long as Germany was a member of the League. The German Reich, in addition to this same

obligation, undertook also the heavy sacrifice represented by voluntary recognition of her re-drawn frontiers in the west, which had been altered by force; and the almost intolerable burden laid upon her by the unilateral demilitarisation of western Germany.

Ever since 1919 the French, like spoiled children, have unfortunately taken it for granted that all agreements entered into with them would be drawn with a bias in their favour, after the manner of a *societas leonia*; and they have forgotten that, this being so, their own treaty obligations at least must be kept with the most scrupulous attention. By violating this duty of strict adherence, they have gambled away the advantages which they enjoyed unilaterally under the pact; a new pact will be possible only on the basis of genuinely equal justice, of unbiased thought for the common fellowship, and with a single-minded view to the rights of peoples.

Whilst recording the end of the old pact, Germany offers simultaneously to France a new one on the above lines. In the attitude adopted towards this offer, not in that towards the question of guilt, lies the actual decision of Europe's future. No historical parallel suffices to measure the significance of this decision.

The world war of 1914-1918 aroused such a profound horror, such a hatred of war, through the extent and madness of its destructivity, in all the nations who took part in it, that their governments were compelled, immediately upon termination of the war, to table a comprehensive program of the political rights of peoples for the prevention of war and the securing of peace. This program was, in political reality, an almost complete fiasco, because the new system for securing peace was coupled with the maintenance by force of an unjust *status quo*, and with the artificial holding down and relegation to a position of second-rate honour of a great and proud people. The fact of the breaking up, bit by bit, of the unjust and senseless structure of Versailles poses a question to the world: does it take an interest in the new legal system for securing peace and preventing war only as a comfortable means of maintaining the *status quo*, as a hypocritical cloak for the selfish pursuit of special interests or does it seem worth while to stand for the new peace system for its own sake, dissociated from the outrage of Versailles as an indispensable means of saving the peoples from the catastrophe of another war?

Decision as to this question will be, for each nation, at the same time an answer to the question of responsibility for what is to happen now—an infinitely more important question than that of responsibility for the past. There are only two alternatives: either the new peace sys-

tem is freed from the deadly tenacles of the "Diktat" of 1919, and made the independent foundation for a fellowship of nations based upon equal justice—or Europe falls back again, beyond hope of saving, into anarchy, with rigid alliances and augmented armaments. The experience of 1914 teaches us that a spark suffices to send such an anarchy up in flames overnight, and lead to a new catastrophe with incalculable consequences.

Germany has not become cynical towards the thought of an honest peace system and a genuine European fellowship of nations, though it would not be surprising had she become so, with her organs of sight and hearing over-sensitively developed, to the verge of a deep-seated suspicion, by seventeen years of the impure mixture of peace with Versailles. This fact is one of the highlights in the general European outlook, otherwise so dark, and is to be attributed primarily to Adolf Hitler's passionate propaganda for peace. Germany, in the memorandum of March 7, 1936, made her own contribution to a comprehensive system of peace clearly and distinctly known. Over against this, the memorandum of the Locarno Powers of March 19 can only be recognised as an ominous failure to appreciate the significance of the parting of the ways before which Europe at this moment stands. Neglect of this opportunity for European cooperation, offered now in the spirit of equal justice and the genuine rights of peoples, so far as human eye can see for the last time, could never again be made good.

We do not doubt that England, for whom Palmerston's word: "England has no eternal friendships and no eternal enmities, but only eternal interests," still holds good, will make every effort to attain a really constructive new order in Europe. But the key to this situation is held by France. If, as heretofore, she looks stubbornly backwards to the *status quo* of 1919, which represents an artificial and therefore in the long run indefensible distortion of the natural law of Europe, France can sabotage this building up of a new Europe, and poison every fresh breath with the decaying odour of a pact already dead. She would thereby render probable, perhaps inevitable, a course of future development which is in the nature of things possible, but which, in view of the tragedy it holds, should be struggled against with every available means. The German people passionately desires the opposite of such an evolution. The election result of March 29 is the mightiest support that could be found for the Fuehrer's outstretched hand of peace. The German people will not bear the responsibility if this hand is stretched out into the void, instead of finding a hand held out to meet it from the other side.

Women, Let's Concentrate!

BY SARAH CLEGHORN

WOMEN'S time is flexible. We can often manage it as men seldom can. In view of the present dreadful drift toward war, why don't we abandon all our other interests except the most necessary ones and concentrate on the life and death matter of war? This paper discusses that proposal.

It is high time that something drastic be done. The rank and file who care about peace will certainly have to hang on now with our full weight to the bridles of our rulers to drag them back from the old burning barn of war preparation as often as they, like frightened horses, keep plunging in again. Women will have to stop making life so pleasant and ornamental. We must tighten our belts and let our friends know how it is with us. We can't go on the week-end trip—come to the University tea—manage the Flower Show—write letters—postcards will have to do—because we have to make a real business of working, day in and out, for peace. We can't be as entertaining at home, for the same reason. We can't make birthday cakes, put up fresh curtains, entertain the club, or play in the tournament. Peace needs all our time.

Yes, a friend said in reply, peace needs our time—but just exactly how? We all belong already to several peace societies, we've signed the Mandate, we circulate literature, we've even started a Peace Action Committee in our locality, which remonstrates with congressmen and holds meetings. What can the average woman do—right now—with the time she's saved from the birthday cake and the new curtain and perhaps from polishing the brasses in church?

For one thing, let's write from two to six letters a week to newspapers. What is needed is not generalities and oratory, but specific points, timely and plain. Does our local paper blandly ignore the Boileau Bill to cut back military and naval extravagance to the modest size of actual defense? Let's write and tell its readers about the Boileau Bill. When the national money is spent for more bombing planes instead of to find work for the unemployed, let's tell our fellow readers (and perhaps the editor didn't know it either) just how far the United States has outrun the panicky nations of Europe—outrun the world—in the armament race. Let's remind people occasionally of the cool moneyloving armament firms, and their treacherous salesmanship as it was exposed by the Nye Committee. Let's let our neighbors know that there's a bill pigeonholed in a committee bureau drawer in Washington that would let us ordinary people have

Author of the recently published autobiography, "Sixty Years," Sarah Cleghorn prepared this open letter at the request of "Fellowship," magazine of the Fellowship of Reconciliation, by which it is released for general publication for the good of the cause.

the say whether we wanted to go to war or not. Let's ask them to write to our Congressmen and Senators and help get all such bills out on the floor, and passed.

There are a great many other papers in the country beside our local ones. The further away you are, too, the more ready the editors are to put in your letter. It shows that the paper is known outside the home neighborhood. Write to the Baltimore Sun, the Chicago Tribune, The Chattanooga Times, the Philadelphia Ledger. Write to twenty-five smaller ones. Spread your influence far and wide.

And we can also talk, in public and in private. A thousand opportunities offer and are lost, while we discuss peace and war in general, for helping peace in the particular ways which lie at our elbow. Is signing the Mandate of the Women's International League¹ all we can do for it? Can't we get a hundred signatures by merely keeping a Mandate blank on the sitting room table? Callers will gladly sign. We need twelve million signers from this country alone, and thirty-eight million from other countries, to show the governments that we have finished with petitioning and pleading. In this Mandate, we order them, and in vast numbers, to make and keep peace. Why not have on hand some War Resister blanks² as well and slip them into your letters where there's a timely chance they'll be signed? Or set aside a really serious block of time for enrolling ministers and other religious people in the Fellowship of Reconciliation.³ See if the young folks that come to the house do not want to bear a hand and show their colors.

Isn't there a tree on your front lawn on which you can put up a good bold poster? Maybe your son and his chum will make one. And can't you occasionally leave a copy of *Fellowship* or some other peace magazine in the railroad station or the bus waiting room? Maybe if the young people's society of your church knew you would be willing, they would want you to lead a discussion.

¹Women's International League, 532—17th St. N. W., Washington, D. C.

²War Resisters League, 171 W. 12th St., New York City.

³Fellowship of Reconciliation, 2929 Broadway, New York City.

Let's not be afraid to be conspicuous, to be persistent, to be obviously in earnest, to take peace seriously, to be even a little grim. What! A grim woman? Yes! The times are grim. Why should we manicure times like these, making them look pretty, keeping them ornamental? The dangers that lie ahead are grim, very grim. Should we feel that we had to be pleasant and chatty if we were sitting at the gladiatorial games in the Coliseum? We are sitting at much crueler games than those.

A thousand ways much better than these, more appropriate to your town and family, reaching further, better conceived, will come to your own mind, or the neighbors will offer them; to me also, as soon as I get home—next Monday, I hope—to tighten my belt and roll up my sleeves and begin.

THE ARITHMETIC OF WAR

The Co-operative Commonwealth Federation of Canada has offered a fertile suggestion for use in the schools. Why not, asked the C. C. F., frame the problems in arithmetic in such a way that they illustrate such matters as world peace, education, farm relief, and other social problems. As examples of material on war and peace the following are offered:

1. The mere cost of transporting the armies in the Great War of 1914-1918 was \$2,100,000 a day. Assuming a family of six persons on relief in Saskatchewan received \$1.20 a day or 20 cents per person, how many persons could be helped each day with such a sum?

2. In this war it cost \$1,000,000 a day to feed the horses used in the armies. At \$500 each, to how many boys and girls could be given a year in college for this amount paid for horse feed?

3. Five superdreadnaughts of the Queen Elizabeth type were put in commission by Great Britain in 1915. The powder used in firing a single shot from one of the eight 15-inch guns cost \$750. How much did it cost, for powder alone, to fire one round of the eight guns on a single ship?

4. The average annual tuition of a student in college or university is \$150. For how many students would the mere powder required for a single round of shots from the five superdreadnaughts in Example 3 pay the tuition?

5. Before the Great War of 1914-1918 the national debt of the United Kingdom, largely due to war, was \$3,485,818,000 and the entire wealth of the country was estimated at \$85,000,000,000.

What per cent of the total wealth was the debt?

6. Before 1914 the national debt of France was \$6,346,129,000, also largely due to war, and the entire wealth of the country was estimated at \$50,000,000,000. What per cent of the total wealth was the debt?

7. In the wars from 1790 to 1913 there were 18,552,200 men engaged, of whom 5,498,097 lost their lives. What per cent of the men engaged were killed?

BARGING IN ON POLITICS

When Christianity approves of war, it is warmly commended by governments, but when it challenges militarist rulers, it is, of course, "barging into politics."

This well-known truth was again illustrated recently in England. Canon Davey of Liverpool Cathedral recently omitted the usual prayer for Ministers of State from an ordinary Sunday service. This was done on the authority of the Dean and Chapter of the Cathedral, because these religious leaders believed that they could not ask God's blessings on the Government's warlike foreign policy "which pledged the life of a growing generation." The Bishop of Liverpool and various other churchmen approved of Canon Davey's action.

But the Government and the military were furious. The Minister of War, A. Duff Cooper, demanded to know "who are these ignorant clergymen who presume to give the Government advice on foreign affairs?" "I would venture to advise them," he continued, "that . . . it is the teaching of our religion to pray even for our enemies, certainly for the people who had made, in our opinion, a great mistake."

Growing more angry by the minute, the warrior-statesman finally suggested that assassination might not be a bad idea if practiced on these churchmen. "Really, the attitude of some of these clerics, who barge in on the political arena, makes me feel some sympathy with Henry II, who, in a moment of haste, expressed an opinion which led to an unexpected vacancy at Canterbury."

The British churchmen are certainly to be congratulated when their actions provoke such outbursts of violence from militarists. No better evidence could be adduced of the effectiveness of their pacifism.

MAKING CHILDREN HAPPY!

Il Lavoro Fascista, published in Rome, recently produced a picture of a new Italian children's plaything. It shows a child in a military helmet driving a miniature tank. The paper comments: "The old kiddy-car has been transformed into a battle tank. Here is a new toy which will make your children happy."

PEACE CAMPAIGN PLANS TO CARRY ON

Having Completed Spring Drive in 278 Cities, Directors Extend Campaign

Convinced that the people of the United States are ready to support all efforts to keep the United States out of war, as evidenced in mass meetings and conferences held in 278 cities this Spring, the Emergency Peace Campaign has approved plans for its second objective to reach five hundred cities in the Fall and to carry on a vigorous Youth Program this Summer. Armistice Day Demonstrations are planned throughout the country including one in Madison Square Garden which has already been engaged.

Reports from Campaign leaders representing labor, farm, religion, colleges and universities, legislation and other divisions, at a meeting of the Policy-Forming Council held in Philadelphia, the national headquarters, on May 19th, and presided over by Ray Newton, Executive Director, revealed a powerful sentiment among these groups throughout the country for an organized public opinion and effective legislation which will prevent this country from becoming involved in a European or Asiatic conflict.

Encouraged by the strong will for peace which the American public has shown in the opening drive, the Campaign proposes to harness this sentiment on all fronts into a powerful peace machine through continued activities this year and next.

Since April 22nd, when the opening rally in the Campaign was held in Carnegie Hall, New York, two hundred ministers, educators, peace leaders and others have been on a "barnstorming" peace tour in every state of the union (except Wyoming), calling upon the people of the United States, of all classes, creeds and political thought, to voice their opposition to war now, and to urge Congress to pass effective peace legislation. While stressing the fact that they are not isolationists, the leaders of the Campaign declare that any war in which the United States might become engaged would be "utterly futile, insane and immoral."

Chief among the Campaign speakers has been George Lansbury, former leader of the British Labor Party, who, on Monday, May 18th, in Boston, Massachusetts, completed a tour of twenty-three cities in the East and Middle West. Huge throngs have greeted the seventy-seven year old British pacifist wherever he has spoken and luncheons in his honor have been given in most of the cities. From overseas also came Dr. Alfred Salter, Member of the British Parliament and

famous social worker, to campaign for peace in the West.

Throughout the country, the Campaign has had the cooperation of local peace forces, labor and farm groups, churches and other religious organizations. In some cities, a permanent peace organization has been created as a result of the Campaign. In several instances, American Legion Posts have joined in the meetings.

During the summer, the Campaign will operate along new fronts, utilizing the strong anti-war sentiment among college students and young people to further strengthen the peace movement. Young people will work for peace in politically strategic rural areas, in Work Camps, on college campuses and among churches and other religious organizations. Some four hundred representatives of the student body of American colleges and universities and other young people are now being enrolled as "Peace Volunteers" by the Youth Section of the Campaign under the direction of Harold Chance, former Director of the Institute of International Relations at Wellesley College. Following three weeks of training at special Institutes opening in June at Duke University, North Carolina, Grinnell College, Iowa, and Whittier College, California, groups of four and five Volunteers under a competent leader will be stationed in rural communities in thirty states, whose populations number between five and ten thousand. While the Volunteers will not do any political campaigning, they will make available the records of Representatives and Senators from these communities on war and peace legislation, and direct the peace consciousness of the community into politically effective channels. Volunteers are expected to pay half of their expenses for the summer, which is \$75. Projects to be undertaken by them include organizing peace forums and discussion groups, producing anti-war plays with local casts, addressing workers, churches, women's clubs and other groups, and circulating peace literature.

Seven summer Work Camps—five for adults, and two for juniors—are being set up by the American Friends Service Committee in cooperation with this Campaign where young people will carry on useful building projects in underprivileged areas during the day and in the evening meet for the study of methods of peace and international cooperation.

With the slogan, "Keep the United States out of War," as the dominant note in the Campaign, leaders of the movement are determined to make peace a permanent reality. Its budget for peace in 1936 is one million dollars, which the Campaign states is the amount the United States spends every eight hours in military and naval preparations for the next war.

Children's Corner

By Lucy Meacham Thruston

SAVE THE WORLD—HI THERE, RUSH!

Ed had no idea that it was he himself shouting it. He had thrown down the board on which he had been carrying the last letter D. It went clattering down, the steps. He himself made a leap from the doorsill on which he had been sitting and he struck the ground running. Smoke rolled out of the schoolhouse door behind him. Smoke rolled out of the little schoolroom windows. But the windows were on the side. Every last boy except himself—and he had been busy carving the word "World" on that board which should go over the schoolroom door—was back there under that locust tree and the whole crew looked as if they were starting a fight. Ethiopia, Italy had squared off; Russia and Japan were circling like dogs around one another; England had a stick in hand like an ordering baton.

"England, Italy, the school's on fire, the World, stop your fussing with one another, rush, *Rush!*" Ed tore back—he proudly called himself America. He seized the handle of the pump. He pulled down so hard that the handle, flying back, lifted him from his feet. "Bring every last bucket, bring every pail."

The geography class had been dumb. All winter they had poked along. Then one day someone had chalked a map of Europe upon the blackboard. Someone else had carelessly drawn rough boundary lines of the countries upon it. Ed was crazy about geography, history, too. An idea flamed in his mind. "Draw each continent, the State lines upon it—the boy who draws the best map can be captain of that country. Captains can name their own teams from the divisions of their countries."

"Not enough fellows to go around."

"Then I'll tell you: divide up and after we've divided teams equally according to the continents, we'll let the fellows themselves say which part of their continent they want to be, which he *is*."

"You drew the best map of Europe, Charles, that's yours."

"And I'm Italy," Felix's black eyes flashed.

"You did Africa best, Joe." Joe's three classmates clustered about him. "And I'm Ethiopia," Bill grinned, brown skin and kinky hair making good his claim.

For the moment Ed was dubious. The idea was his, he felt he could boss it. "Say, no fighting now; you two fellows don't get along together anyhow"; and it was they who had started the scuffle

under the locust tree. But Bill was tearing along now with the biggest of the buckets. Felix had three tin pails in hand . . . empty . . . luckily dinner had been eaten. "Say, Asia, get your Japan and Russia to working." The boys had called each other by their countries so long that nothing else came handy—their real names were for the time forgotten. "Russia, that sand down there, that shovel, you husky, throw it on, sand's good as water, better; lucky the men brought it on last Saturday; cement walk? If the school burns down, won't need any walk . . . Hustle! Run, France, run! Europe, look after your men! Norway, you're slow . . . Canada, Brazil!"

"She's going out, she's smoking, that's all. Oh boy!" England rolled on the ground, his stick thrown away. Ed rushed inside to look after the havoc. "Started where most wars start—in the waste basket piled up with old stuff, caught this wood piled up here for emergency." Ed slumped down; the maps on the blackboards facing the door stood clear; grimy captains and states raced in to see the damage. "But we saved her," they shouted, "we saved the world."

"Because every last one of us stopped fighting one another."

"And every last one pulled together." Ed walked soberly out of the door. He picked up the board on which he had been working. "Say, fellows, come on: England, fetch that ladder; Russia, get some nails; France, how 'bout that hammer—we'll get this board up now. We've saved the World, and we did it because every one worked together. Hurrah!"

✽

ONCE UPON A TIME—A DOG STORY

Once upon a time, that is, a long time ago, there were no pet dogs for children to play with and to watch over them and protect them from harm, but, instead, there were wild dogs like our wolves and foxes. These wild dogs caused the farmers much trouble as they used to kill their sheep and goats and were especially fond of chickens. They would sometimes even kill the little children. So the farmer, every chance he got, would kill the wild dogs. I think that likely the farmer one day found some little puppies that were starving to death because their mother had been killed. He felt sorry for the weak, starving little puppies and took them home. The children fed and cared for them. As the puppies grew up the children played with them, and they became fast friends. So much so, that when these dogs were grown, they would not only not hurt the children, but would protect them from the wild dogs, and from other enemies. They would bark if anyone came near, night or day. And if anyone attempted to hurt these children, these dogs would

even give their lives to save the children.

Soon other farmers tamed other wild dogs and trained them to protect their sheep and chickens from all wild animals and thieves. It was kindness that made the wild dog "man's best friend."

Many people wonder why Jesus said, "If thy enemy hunger, feed him; if he thirst, give him drink." But you see the "Jesus way" is to make your enemies friends by kindness. I think one of the best reasons for giving money to the church is to send missionaries, teachers and doctors to foreign lands so that we may make people of all lands our friends. I hope the time will come when our government will spend more money for making friends of all nations than for the army and navy. For when enemies are changed to friends by magic love, then all war ends. It seems to me that "Jesus' way" was not only the cheapest way to end all war, but the best.

CHARLES W. JOHNSON.

Springfield, Massachusetts.

A PEACE SERVICE FOR MILITARY SERVICE

In various European countries there is agitation to legalize the substitution of peace service for military service. Conscientious objectors to war who refuse to submit to compulsory military training are frequently accused of selfishness, unpatriotic sentiments or cowardice. Many of these are eager to do some substitute service for their country, if only they are not asked to "train for murder."

In Bulgaria this substitute service is frequently permitted. In the Scandinavian countries laws have already been passed specifying time and a half peace service in the state forests instead of military service. In other conscript countries—Holland excepted—this movement has met with fierce opposition.

Curiously enough, this opposition does not derive solely from militarists and super-patriots. Many pacifists believe that this substitute service merely serves to break the determined anti-war attitude. Anarchists have refused to grant even that much authority to the "enemy, the State."

Yet the agitation goes on and it is even proposed that the League of Nations should regulate this peace service by including international relief work within its scope.—Nofrontier News Service.

War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious. It is the only one international in scope. It is the only one in which the profits are reckoned in dollars and the losses in lives.—GENERAL SMEDLEY BUTLER.

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

NOW THEY ARE HERE

Our visual education resources are increasing. Besides moving pictures of the Five Years Meeting sessions, the Mission pictures, and the studies on alcohol, we have added a roll of film slides on the Five Years Meeting.

These are clearly and beautifully done by means of diagram and photographs. They portray the structure, purpose and service of the Five Years Meeting in a set of fifty-four slides. There is a sprinkle of photographs of delegations and other groups attending the sessions last October, as well as a picture of the Friends Central Office building and the Meetinghouse where the sessions were held.

A sample picture from each of the mission fields is given. This makes possible a general perspective of our total mission work. Each of the other departments is presented likewise. Your meeting would enjoy this set for a midweek or Sunday evening service.

The film slides answer well the questions we are constantly asked regarding the Five Years Meeting and its work. These pictures may be had rent free. Where the projector also is ordered, postage and insurance is required.

Our program calls for a library of films which can be used by our monthly meeting committees in their work in various fields. Others will be created gradually and announced as they are ready.

OUR INTERRACIAL QUEST

In many problem areas we are inclined to start with conclusions as a basis for action. It is more difficult to start with the questing attitude, but it is the only process worthy of the term, "thinking." Anything less is liable to be the "rearrangement of one's prejudices."

There is probably no single field more difficult than that of interracial understanding. It is therefore important that we begin to face it as a study. We need to quest in that area of life, for no one has the final answer.

The new booklet, "A Quest in Interracial Understanding," is true to its title. It leads one to look for the basic facts that must be in mind at the start of one's thinking. Moreover, its point of view is religious. It seeks to see all men on the basis of the full view of Christian faith. Its chapters are headed with scriptural references pertinent to the chapter content and with other quotations which present leading thoughts.

It is written by Frank D. Watson of Haverford College under the auspices of the Interracial Commission of the Five Years Meeting and the Joint Committee on Race Relations of Philadelphia Yearly Meetings. A foreword by Henry J. Cadbury definitely states the Quaker background from which the studies are approached.

In the booklet, we are led through "Quaker Experience with Questions of Race," "Nature of the Race Problem," "The Significance of Racial Difference," "Suggested Solutions for Racial Adjustments in the United States," "Methods and Techniques of Race Adjustment," "The Development of Racial Attitudes," and "The Contribution the Society of Friends Might Make." Each chapter ends with questions and bibliography.

This is another bit of literature which can be placed in our local programs. In any case, Friends may have this booklet on file as resource material for this field. Single copies, fifteen cents; two or more, ten cents each. They may be had of our Book and Supply House.

THE NEW YEAR IN MISSIONS

Our Missionary Committees will be meeting soon to plan their work for 1936-37. They should have in hand the leaflet prepared by the Interdenominational Missionary organization for this purpose.

The theme for the new year is "Africa," as the foreign field, and "The Negro in America," as the home field. Leaflets may be ordered from our Board of Missions, free of charge, which give the best books in these fields for adults, young people, intermediate and elementary grades.

Supplementary material such as picture sheets, illustrated books, plays and maps are presented. Order enough for your committee and be ready for the new missionary year.

OUR FRIENDS AT EVENTIDE

Lindley M. Binford, Chairman of the Five Years Meeting Committee on Relief for Aged and Infirm Ministers and Missionaries, presents pointedly in the following paragraphs the problems faced by that Committee. Why not keep this before our meetings? Those who gave their best years for the church are worthy of our appreciation and care.

"This committee of the Five Years Meeting is continually confronted with two very serious and perplexing problems.

"In the first place there are many most worthy appeals supported by unquestionable evidence of real need. By the time these requests come to our attention, all available sources of personal and family income have been exhausted and a state of most urgent need exists. Our sympathies are often deeply stirred by a study of existing conditions. In almost every case we find that many years have been given to Christian service without sufficient income to more than meet immediate pressing need. When the time of incapacity arrives there is nothing laid by from which to draw, and very often there are no relatives who are in position to render assistance. The most we can ever do is pitifully small, but too frequently there are no funds from which any allowance can be granted.

"The second problem is created by the inadequacy of funds for this purpose. Only a small percentage of the receipts for the United Budget are allocated for relief purposes. Since so few of the ministers and Christian workers in our denomination are in position to contribute a percentage of their income to provide protection against the day of need, and since the meetings themselves seem unable to contribute annually toward insurance provision, the question of some sort of insurance arrangement seems entirely impractical.

"The outstanding need and only certain remedy is a substantial endowment. There are large-hearted, generous individuals within our borders who might be glad to help make possible this ministry of love and good cheer if its urgency and importance could be clearly presented and understood. The accumulation of gifts or bequests from time to time would ultimately be of great and lasting value.

"There is no interest connected with the activities of the Five Years Meeting which is so appealing from the standpoint of sympathy and concern. It is most regrettable that so many who have served the Church faithfully for long periods should come to the time of inactivity and be faced with actual need for the necessities of life, to say nothing about comforts. We should bestir ourselves and give this subject the place it deserves in our thinking and planning, and that right soon."

WHAT THEY'RE SAYING

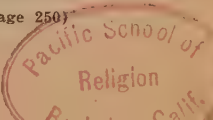
The following statement by F. M. Kline, athletic director and science teacher of Paoli High School, in Indiana, indicates the use and value of our six film studies on alcohol.

"I presented these films to six general science classes and one health class. These pictures contain facts that held the students' attention throughout presentation and discussion.

"The little pamphlet that accompanied the films proved an excellent aid in explaining the films. I found that the most interesting material to the students was the manufacture of alcohol and the opinion of such men as Connie Mack and such women as Helen Wills Moody. . .

"I appreciate very much having the opportunity to show these films to my classes and believe that these films serve

(Continued on page 250)



OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

FRIENDS AND THE BONUS

Editor, THE AMERICAN FRIEND:

Of the large sums of money to be distributed by the American Government to men and women who engaged in the last war, some will come to members of the Society of Friends. These include persons who have joined the Society in the past seventeen years, and birthright members who did not share the traditional Quaker renunciation of participation in war. No doubt all of these sincerely hoped to end war and still have that ideal, though they may have become convinced that it can be ended better by peaceful measures. Many have strong objections to the political method by which the bonus has been demanded. How will Friends invest their bonus? Some, who will decline to accept it for their own use, intend to turn it over to one of the peace organizations in which Friends are interested. Such action not only is a useful gesture when it is publicly known; it also satisfies the conscience and assists a very worthy cause at a critical moment in history.

As an interesting precedent may be quoted the action of one of the American Yearly Meetings in 1818 when, nearly forty years after the Revolution, the United States Congress provided soldiers' pensions. The Yearly Meeting minute, quoted from the minute book of Weare Monthly Meeting, New Hampshire, reads:

"It appearing by accounts from several Monthly Meetings that there are members who by a late law of the United States are authorized (as persons in necessitous circumstances) to receive pensions from Government for Military services performed by them in the revolutionary war before they made profession with us. The cases of such where ever they may be have in a feeling manner claimed our serious and weighty attention; and it is our united sense and judgment that it will not be consistent with that faithful testimony for truth against war which all the members of our religious Society are required to have for any such to avail themselves of these pensions."

HENRY J. CADBURY.

Cambridge, Massachusetts.

NOT THE SAME CAESAR!

Editor, THE AMERICAN FRIEND:

In your issue for May 28, Errol T. Elliott is wondering why, in a region with as many Quaker names as in Miami Quarterly Meeting, there should be a Caesar's Creek. My understanding is that the party of surveyors who first

mapped this territory named a stream for each member of their group. Thus we have Lee's Creek, Anderson's Fork, Todd's Fork, and Jonah's Run. Caesar's Creek was named, not for the warlike Julius nor the proud Augustus, but for the humble Negro who was the cook for this surveying party.

CHARLES G. BLACKBURN, JR.

New Vienna, Ohio.

FOR A PRACTICAL CHRISTIANITY

Editor, THE AMERICAN FRIEND:

I was very glad to read the letters in "Our Friendly Forum" which dealt with Kagawa and his work. It seems to me that if Christianity is to survive we must cooperate economically and spiritually. Jesus worked with and for the poor and was criticized. Surely his "Presence" was "in the midst" at the Kagawa conference I attended in Columbus. Yours for a practical Christianity.

RALPH T. WARREN.

Wilmington, Ohio.

TOWARD CRIME REDUCTION

Editor, THE AMERICAN FRIEND:

Of the 34,061 persons whose finger prints were received last May by the Federal Bureau of Investigation, youths nineteen years old formed the largest age group. This shows that the so-called "crime wave" is primarily a youth problem.

While a better attendance of boys and girls in Sunday Schools would, in time, help this deplorable situation, a system of religious instruction in the public schools of our nation is needed to bring a return to normalcy. A book of Bible readings and Christian teaching should be compiled under the supervision of a group of religious leaders and made into a course of study in all public schools. In twenty years or so from now there would be a favorable reaction and a reduction in crime.

This is a subject which should be the deep concern of all Christians.

HENRY RISING.

Los Angeles, California.

Our friend and correspondent will be encouraged to know that on May 14, a nationwide movement to provide religious instruction for students attending public schools was launched at the National Capital by the Inter-Faith Committee on Moral and Religious Training, the Committee being composed of Catholics, Protestants and Jews.—THE EDITOR.

A FEW POINTS IN REBUTTAL

After most of the material for this issue was in type, a long communication came from Elwood White, Belvidere, North Carolina, replying to those who have criticized him for his attack on Kagawa. Inasmuch as his reply is chiefly an amplification of his initial letter, it may suffice here to summarize briefly the principal points of his communication, which are two:

First, he concedes that Kagawa was once an earnest Christian, sincere in his desire for bringing souls to Christ, but he now considers him a backslider, who is devoted to Communism.

Second, he quotes from Kagawa's writings to show that he is a pronounced modernist and evolutionist who pictures "an unreal, uncertain, faltering Christ."

Now that we have given Elwood White this word of rebuttal, the "last word" so to speak, we do not feel that the cause of truth will be well served by the continuance of this discussion, to which we now write "finis."—EDITOR.

WHAT THEY'RE SAYING

(Continued from page 249)

as an excellent way of offering visual education."

Professor Kline also indicates that some parts were more easily portrayed to Juniors than to Freshmen in high school.

Other communications indicate the need of time for advance preparation of the lecture. We need the education which these films portray. There has often been more heat than light in the discussion of the liquor issue. With the present attempt to make drinking appear respectable, we shall need to be armed with facts, with the truth.

Temperance Committee, here is a good program. Order these films and projector at inexpensive rental from your Friends Central Offices at Richmond. Put your meeting through a course of studies, or if you prefer, make a single evening with these stereopticon films. Ask also for a supply of the pamphlets, "Alcohol Talks to Youth," to be sold at fifteen cents each.

AND FINALLY

Don't forget that your activities reported through this page may start some other meeting on a new and interesting program of activities. A program which is old to one meeting may seem like a fresh opportunity to another.

Particularly, some experimental attempt that has proved successful may be appreciated by others. Not long ago we passed on to a pastor an idea which a certain meeting had used. As a result he started a similar program which has been very praiseworthy.

QUAKERDOM AT LARGE

H. Millard Jones, Pastor of the Friends Meeting in Minneapolis, has been appointed State Chairman of Education of the Minnesota Temperance Movement. By arrangement with the Meeting, he will spend four days of each week at his new task.

* * * *

Elizabeth C. Thomas and Margaret Easterling of Baltimore Yearly Meeting, who are planning a trip to Europe this summer, will attend the World Sunday School Convention in Oslo, Norway, with credentials from the Board of Religious Education of the Five Years Meeting.

* * * *

Vivian Harvey, who has been very actively engaged with her husband, J. Mahlon Harvey, in the important and responsible work of the Friends Center at Paris, is spending the summer, accompanied by their small son, John Mahlon, resting at her father's home in Michigan.

* * * *

Ralph Collins, a recent graduate of Earlham College, is an assistant on the staff of the Social Service Administration of the University of Chicago. He is also doing some work at Hull House where he resides. His wife, Edna Coffin Collins, at present engaged in social work at Columbus, Indiana, hopes to join him there in the near future.

* * * *

Eleanor Richardson, who has been General Secretary of the Baltimore Young Women's Christian Association, will enter on the duties of General Secretary of the Cleveland Association in the Autumn. She will spend the summer in Europe, joining Sherwood Eddy's party for ten days, before her removal to 1710 Prospect Avenue, Cleveland.

* * * *

Rufus Rorem of Chicago, formerly a member of the Economics Department of Earlham College, with his wife, Gladys Rorem, and their young daughter and son, are planning to spend the summer in Europe, where he will do some work in medical economics in the Scandinavian countries. The Rorems are members of 57th Street Meeting.

* * * *

June first marked the ninety-second birthday anniversary of Amasa M. Jenkins, of Richmond, Indiana, when he was remembered with greetings from many friends and relatives, far and near. With all the zest of younger vacationers, Amasa is now enjoying a southern trip, visiting friends in North Carolina, after which he plans to spend a little time with his grandson, Raymond Jenkins and family, at Hampton Institute in Virginia.

Francis Snyder and his wife Clara, who is a daughter of Moses Mendenhall, former Superintendent of Iowa Yearly Meeting, are recovering at the home of his sister, Vera S. Williams, at Grinnell, Iowa, from severe injuries suffered several weeks ago in an automobile accident. They are now looking forward happily to an active summer at Philadelphia where they are to work at Stanfield House under the auspices of the American Friends Service Committee.

* * * *

Louis Jones of Chicago, as reported by news notes from 57th Street Meeting, travels rather widely for Montgomery Ward and Company, for which he does construction estimates. We also read that his parents, Sylvester and May Jones, are taking a long anticipated vacation trip out west this summer, on which they plan to visit the national parks in the western part of the United States. The Jones family seems to be on the move!

* * * *

Carroll Binder, who with his wife, Dorothy Walton Binder, was associated in reconstruction work in Europe with the American Friends Service Committee, has been made Foreign Editor of the *Chicago Daily News*, in which capacity he writes the foreign editorials and has charge of foreign correspondence and news service from abroad. He has been asked to be a member of the American delegation to the Institute of Pacific Relations in the Yosemite in August.

* * * *

Among those receiving their bachelor degrees from Earlham College next week will be Senorita Concha Casteneda from Holguin, Cuba, who since her arrival in this country last Fall has greatly endeared herself to the College and community. She has made her home with Merle and Carrie Davis and family. Immediately following Commencement, she plans to visit her former teacher, Esther Farquhar, at Cleveland, Ohio. Following a summer of camp life and activities, she plans to return to Cuba in the early Fall.

* * * *

Isaac T. Johnson, who retired at the time of the Five Years Meeting from his long and faithful service as Secretary of the Friends Publication Board and as Chairman of the Executive Committee, writes that he and his wife, Alida Johnson, are enjoying fair health and comparative leisure as they "look from the side-lines." They recently enjoyed a visit at their lovely, Urbana, Ohio, home from Edgar and Irene Stranahan,

who brought them much cheer and good will. In speaking of Edgar Stranahan, his successor as Chairman of the Executive Committee, Isaac Johnson says: "His enthusiasm and active concern bespeak for the Five Years Meeting greater activity all along the forward line. His work at Marion, Indiana, has endeared him to Friends there, and while we shall miss him from Indiana and Ohio, we are sure he will find a large field of usefulness at Wichita, Kansas."

* * * *

Announced in its weekly bulletin as "one of this city's most popular and beloved men," Willard O. Trueblood recently addressed the young men of the Twenty-Thirty Service Club of Whittier, California, upon the subject, "Hitch-hiking." In looking through the bulletin, our attention was caught by the extended announcement of a coming address by Kirby Page, which announcement opened with this arresting paragraph: "If Franklin D. Roosevelt would suggest to you that the welfare of this nation required that you wander off into some secluded spot in the Puente Hills and blow out your brains, would you jump at the chance? Yet, if Mr. Roosevelt should declare that a state of war exists between the United States and Great Britain, your chances of virtually committing suicide are much more likely than that your bones will ever bleach upon some forlorn spot in Puente Hills. The European situation at this very moment is so desperate that those who love life cannot afford to remain indifferent any longer."

NEWS OF OUR MEETINGS

Friends of St. Marys, Ohio, Indiana Yearly Meeting, have regretfully released their pastor, Harry M. Kreider, in order that he may accept a call to Second Friends, Marion, Indiana. He and his wife have ministered faithfully to the St. Marys Meeting for the past twelve years, and it is felt they will leave an imprint of successful service which will not easily be erased. During these years many new members have been added to the meeting; the church building has been redecorated, partially refurnished, and extensively repaired both within and without; and a parsonage, subsequently renovated in various ways, acquired.

* * * *

Friends supported and participated in the observance of Peace Day at Pasadena, California. At the mass meetings, sponsored by all the downtown churches

and held at the First Methodist Church, speeches were made by Dr. Albert W. Palmer, Dr. James Crowther, Dr. Albert Buckner Coe, and Dr. A. Salter, member of the English Parliament and Quaker-at-large. The rallies were largely attended, and, it is hoped, will be far-reaching in their results. . . . Eloise A. Hafford is recuperating at a rest home from a recent operation undergone to correct a stiff knee, the result of an accident some years ago. She is sometime director of Public Education of Ruth Home for Unfortunate Girls. . . . Our pastor, Edwin McGrew, gave the baccalaureate address for the Whittier College School of Education on the afternoon of May 31, at Broadoaks Campus, Pasadena.

* * * *

Winchester Quarterly Meeting, Indiana Yearly Meeting, was held in the Friends Memorial Church at Muncie, Indiana, on May 16. In the meeting on ministry and oversight, Ira C. Johnson and Aaron Napier brought deeply spiritual messages. Adam Flatter gave a splendid talk to the young people. Announcement was made of the annual Rally Day of the young Friends of the Quarter, to be held at the Orphan's Home west of Winchester, Sunday afternoon, June 21. A fine program is being arranged and the presence and cooperation of older Friends are desired. Young Friends of the Muncie Meeting were in charge of the song service in the devotional period. Frank Chant preached an excellent sermon on "The Church and the Youth of Today." The Ladies Aid of the Muncie Meeting served a delicious lunch at the close of the service. . . . Winchester Friends Church, which is also the Quarterly Meetinghouse, was recently beautifully redecorated and rededicated to the cause of Christ. The impressive rededication services were conducted by the pastor, Aaron Napier.

* * * *

Because Berkeley Quarterly Meeting, California Yearly Meeting, extends over a territory of five hundred miles, members of the women's societies of the Quarter were glad to avail themselves of the opportunity afforded by the generosity of the people of Stockton to hold their General Missionary Conference in the centrally located Oak Park Club House there. Mrs. Vergil Lancaster of Denair, Missionary Superintendent of the Quarter, planned the details of the Conference, which thirty women Friends and a few ministerial husbands attended. The sessions opened with a picnic lunch and a social hour. In the program which followed, methods and aims of missionary endeavor, particularly as they relate to the work of the Quarter's own missionary, Merny B. Saveker of Guatemala, were discussed. An informal talk on the domestic life of women in India was

given by Mrs. Merrill M. Coffin, a country in which she and her husband served as missionaries. So worthwhile and enjoyable was this Conference that plans are under way to make it an annual event.

* * * *

Miami Quarterly Meeting, of Wilmington Yearly Meeting, held a rally at New Burlington, Ohio, Sunday evening, May 31. After a devotional period led by the pastor of the Sabina Meeting, Isaac T. Johnson of Urbana, Ohio, with his camera projector, showed three reels of moving pictures to a large and appreciative audience: the rally held at Waynesville several years ago; the All-Friends Conference at Oskaloosa, Iowa, in 1929; and the 1927 and 1935 sessions of the Five Years Meeting of Friends in America.

HOPEWELL'S BICENTENNIAL TO BE CELEBRATED

In commemoration of the two hundredth anniversary of the founding of the Hopewell, Virginia, Meeting, Baltimore Yearly Meeting, appropriate exercises have been planned for June 20. In the morning a bronze tablet will be unveiled near Clearbrook, Virginia, and in the afternoon a program will be given in the Hopewell Meetinghouse.

In connection with the bicentennial celebration, a joint committee of Hopewell Friends (General Conference and Five Years Meeting) is sponsoring the publication of a history of the Hopewell Monthly Meetings. This volume, ably edited by John W. Wayland, should be of interest to Friends everywhere be-

cause of the strategic position occupied by Hopewell in the migration of Friends from the east to the south and northwest. Pioneers from New Jersey, eastern and southern Pennsylvania, Delaware, and Maryland settled in the lower Valley of Virginia where, under the care of Philadelphia Yearly Meeting, they established meetings for worship. With the outbreak of the French and Indian War, however, large numbers migrated to the Carolinas and Georgia, and immediately following the Revolution, a second migration, this time to Kentucky, western Pennsylvania, Ohio, and Indiana, occurred. Descendants of these migrating Quakers can now be found in all of the central and western States.

Part I of the book gives a historical survey of Hopewell Meeting and the pioneer Friends to whom it owed its origin and growth. Part II is documentary, and contains family and meeting records, dating from 1732. The six hundred page book, well bound in buckram, is replete with maps and illustrations, and contains a thorough and competent index. It is the property of the Hopewell Monthly Meetings, and is being paid for by private subscriptions. Advance subscribers may have it at the special rate of \$8.50, while the retail price after publication will be \$10 a copy. Persons interested in securing copies should address Walker McC. Bond, 402 North Loudoun Street, Winchester, Virginia.

SPECIAL MEETINGS AT VAN WERT, OHIO

The First Friends Church of Van Wert, Ohio, has recently been blessed with two weeks of gracious revival. The evangelist, Leonard Collins of Iowa, is one of the Meeting's own sons in the gospel, being converted at her altars when Tennyson Lewis was pastor, and Millie M. Lawhead, assisted by M. Elsie Shaner, held the meetings. Leonard Collins is a son and a grandson of outstanding members of this Meeting, his mother is still living, and active in the church. The sermons were clear, Scriptural, Quakerly, and convincing. A goodly number of souls found the Lord in either pardon or purity.

Mothers' Day was a time of unusual blessing. The evangelist spoke on "Faith of Our Mothers." Preceding the sermon, the pastors, Oscar and Alice Trader, conducted a dedication service for babies, as mothers brought them forward. One of these little ones, a descendant of the Collins family, represented the fifth generation in the Meeting; and another, a descendant of the Smith family, the sixth generation.

During the revival the faithful local singers, and pianist, were assisted by guest singers, including Max Good, of

The Essence of SPIRITUAL RELIGION

By D. Elton Trueblood

"I HAVE read Dr. Trueblood's book with profound satisfaction. It has depth and insight and beauty of style. In the midst of our confusions of today, here is a clear voice reinterpreting many old truths which often seemed wrapped in congealed words and phrases. He has set them free and given them marching power once more."—RUFUS M. JONES.

Just published, \$1.50

HARPER & BROTHERS
PUBLISHERS

Indianapolis, Clifford and Ruby Hagerman, of Auburn, Indiana, and Thomas and Clara Weisenborn, of Defiance, Ohio.

On the closing Sunday there was an all-day meeting with basket dinner, and three major services, the evangelist preaching. Nine adults, all active Christians, applied for membership. There was great rejoicing. The church considers this one of the best revivals of recent years. The evangelist carried home with him not only the benediction of the Meeting, but of the community in general.

Tennyson Lewis, a former pastor, has prepared a historical sketch of the Van Wert Meeting which the members greatly appreciate.

WITH FIRST FRIENDS IN LOS ANGELES

R. Ernest Lamb has been elected President of the Federation of Protestant Churches of Los Angeles for the coming year.

Friends in Los Angeles celebrated ten years' service in the present location, with an anniversary dinner on April 24. Speakers included David E. Henley, George D. Weeks and Edwin McGrew. The latter sketched in his felicitous manner, the history of the church and the leaders who had served in a pastoral capacity, both in the old building and the new.

At Pasadena Quarterly Meeting, held in Los Angeles the following day, John Shober Kimber brought a powerful message concerning the ministry of Christ in the forty day period between the Resurrection and the Ascension. A vigorous protest against the use of the name "Quaker" in the sale of spirituous liquors, was directed sent to Washington by the business session in the afternoon.

For outstanding service and cooperation in the work of the Los Angeles County Christian Endeavor Society, the Young People's Society of First Friends, Los Angeles, was awarded a silver trophy cup.

Pasadena Friends united with the local group in presenting a pageant on May 15 based on the message of the Book of Job. This effort resulted in the receipt of some \$25 to assist in sending our young people to C. E. camps this summer.

The pastor and his family expect to drive East this summer, visiting relatives in Boston, Nova Scotia, and points en route.

WORKING WITH CHILDREN AT MOORESVILLE

In Mooresville, Indiana, (Western) Meeting, the pastor and wife, Albert L. and Alice H. Copeland, have been conducting a weekly class of children of

WHAT DIVIDENDS DO YOUR INVESTMENTS PAY?

The financial world computes its dividends in dollars and cents on some specified per cent basis. What has been your experience with the reduction of rates and passing of dividends?

The highest dividends in the world today are available in human life, character and service. Investments in the development of our youth are gilt edge and will be productive regularly and as long as personal influence continues to be exerted. A permanent scholarship established by you to provide aid for worthy students is an eternal investment.

For further information address

GERVAS A. CAREY, Dean

The Biblical School, Friends University, Wichita, Kansas

grade school age. The classes began some weeks before Easter as a definite effort to lead children to an understanding acceptance of Jesus Christ as personal Saviour. Many children had previously done this and twenty-seven reaffirmed their faith by acceptance of a simple pledge to renew their testimony, while twenty-one for the first time definitely took Jesus to be their Saviour. The forty-eight names were read on Easter Sunday and the children came forward for a special consecration service. The classes continue with good interest; a recreation period is followed by practice in singing, and for several weeks the children have contributed a song in the morning worship on Sunday; and then a period of teaching some Christian doctrines or practices. Something to eat is served, sometimes candy or cookies, and sometimes the children bring foods which are shared by all. On the whole, the work is proving valuable to both Church and children.

The young people of the Church have recently had charge of some devotional services during special meetings and at monthly meeting.

TO QUAKER EDUCATORS

The Friends' General Conference will be held in Cape May, New Jersey, July 6-13. Two addresses on education will be given at the main sessions of the Conference. There will also be a round table on Quaker Education each morning at eleven.

The round table will be under the auspices of Commission IV of the Friends' World Conference. The study outline prepared by the Commission will be used as a basis for discussion of the general subject "Friends' Contribution to Edu-

cation." Different individuals will open the discussion each day on important sub-topics:

July 7—Spiritual Motives and Social Aims in Quaker Education (V. 2A of the outline) Walter L. Collins, President, Wilmington College, Ohio.

July 8—Educational Vision (V. 2B of the outline) George A. Walton, Principal, George School.

July 9—The Teacher in Training (V. B. of the outline) W. Carson Ryan, Commonwealth Fund, New York City.

July 10 — Religious Education in Friends' Schools (VI. of the outline) Edgar B. Castle, Headmaster, Leighton Park, Reading, England.

July 11—Promotion of the Atmosphere in Friends' Schools, Harold E. B. Speight, Dean of Men, Swarthmore College.

We are expecting a representative group of Quaker educators and believe it will be a time of constructive and helpful discussion. We hope you may find it possible to attend and to take part in the deliberations.

HADASSAH MOORE LEEDS,
Chairman Commission IV.

MISSIONS HOME

Missions Home, Winona Lake, Indiana, will be open July 1 to September 1, 1936, for the free entertainment of (adult) missionaries home on furlough, who need the rest and inspiration of two weeks at beautiful Winona Lake. No meals are served, but they can be had near the Missions Home at reasonable prices. For further particulars, write Mrs. C. E. Vickers, Chairman, 313 Wisconsin Avenue, Oak Park, Illinois.

WORK OF LAURA HAVILAND IS RECOGNIZED

In the Sunday issue of the *Detroit Free Press* for May 17 appeared a feature story of the life and work of Laura Smith Haviland, Quaker abolitionist whom Michigan delights to honor. Illustrating the article was a picture of the memorial statute of the brave Quakeress which stands in the public square of Adrian, Michigan, her home town. Inasmuch as the dramatic story of this noble woman is little known to Friends of this generation, we reproduce the salient points of the article prepared by a staff writer of the *Detroit paper*, and dated at Adrian.

Laura Haviland, for whom the town of Haviland, Kansas, was named, was born in Lockport, New York, in 1808, and in 1829, with her husband, Charles Haviland, came to the Raisin Valley Settlement in Lenawee County, Michigan, where she joined with her family in organizing the first anti-slavery society in the State. From then until the outbreak of the Civil War, she carried on the struggle against slavery which led to her becoming a leader in smuggling slaves to freedom via the "underground railroad."

Gentle mannered, motherly, and devoutly religious, she so stirred the wrath of portions of the South by her work as an important "conductor" on the "underground railroad" that slave owners sent their agents to Michigan in a futile attempt to intimidate her, and a \$3,000 reward was offered for her capture, dead or alive.

In 1837 she and her husband opened the Raisin Institute, one of the first schools available to both men and women and open to Negroes. It was modeled after the Oberlin Institute and during the years of its existence drew several members of its staff from that Institute. Although the political views of the founders were unpopular—at that time abolitionists were egged and ostracized—the quality of instruction attracted students from all classes, many of whom there lost their race prejudices and became ardent abolitionists.

But Laura Haviland won her place in history primarily by the bravery she exhibited in freeing slaves from bondage and in aiding them to escape to Canada. For years she travelled constantly between Cincinnati and Canada, and it was due to her that the first station of the "underground railroad" in Michigan was established. She even penetrated into the slave country to see conditions for herself, although discovery of her identity would have exposed her to serious consequences. On one occasion she risked danger to visit a fellow abolitionist who was imprisoned at Louisville.

With the outbreak of the Civil War, she became an agent of the Freedmen's Relief Association and collected material to aid destitute slaves as they gathered inside the Union lines. She also served as a nurse to the wounded, and her reports caused improvement in hospitalization conditions.

After the war, she returned to Michigan where, through her efforts, the State School at Coldwater was opened for dependent children. She also aided in establishing the Industrial School for Girls at Adrian.

She died at Grand Rapids in 1898 and was buried in the Quaker cemetery in Raisin Valley beside her husband. The statue to her was dedicated in 1909 with ceremonies at which Will Carleton, Lenawee County poet, was a speaker.

AND THE FRUIT IS ALREADY APPEARING!

The Quarterly Meeting held at East Parsonsfield, Maine, May 23 and 24, was a season of spiritual refreshing. The weather was ideal and the attendance on Sunday morning filled the meeting-house. Friends were present from Gonic and Landwich, New Hampshire, and from Portland, Brunswick, Limington and North Berwick, Maine. Messages of power were brought by James A. Coney, Charles E. Peaslee and Harvey Jones. Special gospel services were held every evening through the week which followed. James A. Coney and Oscar G. Mostrom were the preachers. A large number enjoyed the lecture by James A. Coney, in which moving pictures were shown of the recent Five Years Meeting sessions at Richmond, Indiana, and of

A PRAYER FOR PEACE

Father of life, to thee we raise
Our urgent prayer that wars may cease.
May all the nations of the world
Be blessed with everlasting Peace!

Too long has hatred ruled the world:
Fear and distrust have had their day.
Deliver us from War's fierce curse,
And give us Peace, O Lord, we pray!

Forgive us for our selfishness;
Oh, save us from our lust and greed;
Arouse the nations of the world
To a new sense of our real need.

The awful horror of the past
Must not return to blight mankind.
Show us the path to lasting Peace;
Open our eyes where we are blind.

Oh, send thy Spirit, Prince of Peace,
Inspire the men of every land;
In Christian love may nations learn
To sympathize and understand.

R. FURNAS TRUEBLOOD.
Plainfield, Indiana.

the last session of New England Yearly Meeting at Ocean Park, Maine.

Visits were made among the shut-ins of the community and a special afternoon service was held for the children. A "fellowship hymn-sing" was enjoyed every evening with special solos, and the accompaniment of organ, cello and violin. Lindley J. Cook, with a party of young people from Forest Avenue Meeting, Portland, brought cheer and good friendship.

The good seed has been sown in the power of the Spirit and fruit is already appearing.

WESTERN YOUNG FRIENDS CONFERENCE

Young Friends of Western Yearly Meeting will hold their annual conference June 26-28 at Plainfield, Indiana. A prominent speaker will be Judge Fred G. Bale of Columbus, Ohio, whose theme will be "Personal Relations and Conduct." Laurence Hadley of Purdue University is among the conference leaders, as is also Herschel Folger, who will conduct the discussion group for leaders and officers. A good attendance is expected.

MINUTES OF FIVE YEARS MEETING AVAILABLE

Copies of the Minutes of the 1935 sessions of the Five Years Meeting have been shipped to the constituent Yearly Meetings according to their respective membership. Each Yearly Meeting will make its own distribution. Friends or others not belonging to the Five Years Meeting may secure copies for twenty-five cents by addressing the Friends Book and Supply House at Richmond, Indiana. For those who wish them, cloth-bound copies may be had for fifty cents.

PROTEST QUAKER WHISKEY ADVERTISING

Under the leadership of the Friends Temperance Association, a joint agency of the two Philadelphia Yearly Meetings, a concerted effort is under way in that area to get a large number of Friends to write the Schenley Products Company, kindly but firmly protesting the use of the words "Quaker" and "Friend" in connection with the manufacture and sale of its brand of whiskey. Friends of the Five Years Meeting may well cooperate in this appeal. Letters should be addressed to Mr. Harold Jacobi, President Schenley Products Company, 20 West 40th Street, New York City.

MARRIAGES

MORTON-PETERS—At the Friends Parsonage, Friendsville, Tennessee, May 21, 1936, Elsie G. Peters to George T. Morton. William F. Pribbenow, minister.

BIRTHS

BLOSSOM—To Dr. Paul W. and Harriet Farquhar Blossom, Richmond, Indiana, June 3, 1936, a son, Robert Milton.

DEATHS

ANDREW—On December 24, 1935, Miriam Osborn Andrew, aged seventy-four years. The daughter of John and Susannah Lindley Osborn, she was born near Sylvania, Parke County, Indiana, January 20, 1861, and was a pupil in the Old Rush Creek School. Later she attended Bloomingdale Academy and the State Normal at Terre Haute. For six years she was a teacher in the public schools. On November 13, 1885, she was married to Albert B. Andrew, who died January 26, 1924. Following an early conversion, she joined the Rush Creek Meeting at the age of nineteen and served there faithfully until her removal, about eight years ago, to Tangier, to which her membership was transferred.

BLACKLEDGE—At her home near Bangor, Iowa, April 9, 1936, after a prolonged illness, Mina Pemberton Blackledge, a birthright Friend. The daughter of Hurmon and Mary Pemberton, she was born, October 13, 1875, at Hartland, near Marshalltown, Iowa, where she attended school. On April 9, 1907, she was married to William Blackledge. For five years they lived in Nebraska where they took a leading part in organizing a church. Then they moved to a farm near Bangor where, with the exception of several months spent in Pasadena, they lived until her death. Her outstanding contribution to her friends and to the public at large was made through her poetry and songs, the writing of which she regarded as a definite call of God to be treated with reverence. Her philosophy of life was rich and beautiful, and her spirit and interpretation of life still have, through her writings, an increasing influence. The funeral service, held at Bangor, was conducted by Anna Smith of Hartland, assisted by other pastors in the Quarterly Meeting. Several of her poems and two of her songs were used in the service.

BUTLER—On May 2, 1936, in Milwaukee, Wisconsin, Lyle A. Butler, a birthright Friend, died from injuries received when he was hit, while crossing a street, by an intoxicated automobile driver. The son of the late C. Elgar Butler and Lizzie Mayo Butler of New Providence, Iowa, he was born near Lynnville, Iowa, in 1886, and was educated in the New Providence public schools and Friends Academy. Later he attended Penn College, and in 1913 graduated from the Engineering Department of Iowa State College. He is survived by his wife, the former Anna Carr of Ames, Iowa, and two children. Funeral services were held at Downers Grove, Illinois, where the family had resided for many years, and in the Friends Church at New Providence, Iowa, with the pastor, DeWitt L. Foster, in charge.

COPELAND—At her home in Kokomo, Indiana, May 8, 1936, Emma Copeland, widow of Charles B. Copeland, aged seventy-three years. She had been a member of the Union Street Meeting for about forty years, and was a quiet but faithful worker until illness overtook her.

DRYSDALE—At his home near Carthage, Indiana, April 17, 1936, Gurney Drysdale, who was the fourth child of Henry and Mary E. Drysdale, being born

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The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania

on May 15, 1871. He was the father of Lucile Drysdale Guyatt, of Dublin, Indiana. The funeral service was held at the Carthage Friends Church of which Gurney Drysdale was a birthright and active member. He was an Elder in the Meeting. Interment was in the Walnut Ridge Cemetery. The many beautiful floral pieces and the friends who crowded the meetinghouse to overflowing, paid a fitting tribute to the character and reputation of one who had lived in the community so long and had ended a life of hard work, leaving a legacy of a well invested life.

FARQUHAR—At Wilmington, Ohio, May 11, 1936, Ada Green Farquhar, daughter of Jacob and Anna Green, aged seventy years. She was born at Pickwelltown, Logan County, Ohio, January 19, 1866. In 1887 she was married to Henry B. Farquhar who, with one son and two daughters, survives her. She possessed a sweet Christian spirit and an abiding faith in her Master which radiated to all who knew her. As long as her health permitted, she was active in the work of the church. Funeral services were held in the meetinghouse at Wilmington with A. Ward Applegate, pastor, in charge.

MOORMAN—Martha Coggeshall Moorman, at her home in Long Beach, California, April 24, 1936. She was born in Wayne County, Indiana, near New Garden, May 5, 1849; had she lived eleven days longer, she would have been eighty-seven years old. She was married to Levi Moorman in 1871, and, with the exception of one year in Kansas, they made their home in Wayne County until 1911, when they moved to Long Beach, California. He died nineteen years ago, leaving her and the daughter, Lulu Moorman. A sister, Mary Sackett, of State College, Pennsylvania, also survives. She was a birthright Friend, and as long as her health would permit, was faithful in attendance upon the services of the church. The funeral was conducted by Ray L. Carter, pastor of the local Meeting, assisted by Ernest W. Byshe, a former pastor, who gave the message. As she lay among flowers, tokens of the love of many friends, there was no thought of death, only of a continuation of her active and useful life.

NEWLIN—At her home in Carmel, Indiana, May 20, 1936, Rose Carey Newlin, aged eighty-eight years. Affectionately known as "Aunt Rose" to the hundreds who had been the recipients of her benefactions, she was born, April 1, 1848, the daughter of Stephen and Charity Coffin. She lived in Bridgeport from the age of nine until her marriage, May 12, 1865,

to Lemuel Carey. To them were born five children, all of whom preceded their parents in death. With the loss of her own children, her heart opened to others, and from that time on for many years, twenty homeless children received at various times, loving, sheltering care and spiritual guidance from her and her husband. For two years, under the definite call of God, as she believed, she and her husband had charge of the Orphans Home at Westfield, Indiana, where three hundred children passed under their influence. Later they returned to Carmel to care for their fatherless grandchildren. In 1922, Lemuel Carey died. In 1927 she was married to Paris Newlin, who died some four years later. She was a life-long Friend. For many years she was an Elder in the Poplar Ridge Monthly Meeting, and she served as a teacher in the Sunday Schools of both Poplar Ridge and Carmel. In the tribute to her written by her friend, Marianna Brown, and read at the funeral services, attention was called to the fact that, in spite of the hardships and bereavements which had been Rose Carey Newlin's lot, her life had been motivated by her unwavering trust in God and her desire to serve him. Expressions of her deep faith are also to be found in her own writings. Funeral services were held at the Friends Meetinghouse at Carmel in charge of John Compton, assisted by John Hussey of the local public schools. A sister and a brother, two daughters-in-law, and three grandsons survive.

NICHOLSON—At the home of her daughter in Kokomo, Indiana, May 10, 1936, Sarah H. Nicholson, aged eighty years. She was the daughter of Joshua and Catherine Carter, whose home was part of what is now Turkey Run State Park. Later the family moved to New London where she was married, in 1875, to Bennie C. Nicholson who preceded her in death ten years ago. A son and two daughters, a sister and a brother, E. F. Carter, survive. She was a life-long Friend, and for many years was an active and valued member of the Union Street Meeting. Burial was made at New London.

SANDERS—At her home in Springbrook, Oregon, May 3, 1936, Eva Haworth Sanders, aged seventy years. She was born March 8, 1866, at Quaker, Indiana, and at the age of nine moved with her parents to Vermilion Grove, Illinois, where she attended the Friends Academy. On September 4, 1884, she was married to Levi Sanders. To them were born ten children, three of whom preceded their

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mother in death. In 1910 the family moved to Oregon. Eva Sanders was a birthright Friend and always active in the work of the church. Her husband and seven children survive.

WHITE—At the home of a daughter, Oskaloosa, Iowa, April 21, 1936, Margaret Henley White, aged ninety-seven years. The youngest child of Jesse and Margaret Henley, she was born, December 18, 1839, near Asheboro, North Carolina, and grew to womanhood in her native State. She was a life-long Friend, and, at a period when her sister and husband, Sarah and William B. Morgan, were there as teachers, attended the Friends Boarding School at Richmond, Indiana, now Earlham College. Following some service as a teacher, she was married, in 1865, to George K. White, who died in 1897. To them were born three children, all of whom survive. Throughout her life, Margaret White was interested in education and the promotion of righteousness, and was a tireless seeker after knowledge. Frederic E. Carter, pastor of the College Avenue Friends Meeting at Oskaloosa, conducted the funeral services.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

CALIFORNIA—June 17 to 23, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

NEW ENGLAND—June 23 to 28, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

CANADA—July 1 to 5, Pickering College, Newmarket, Ontario; Arthur G. Dorland, 914 Colborne Street, London, Ontario, Canada.

NEW YORK—July 14 to 19, Keuka College, Keuka Park, New York; David F. Lane, Poughkeepsie, New York.

NORTH CAROLINA—August 4 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 18 to 23, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

WESTERN—August 18 to 23, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

IOWA—August 25 to 30, Oskaloosa, Iowa; Perry M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 23 to 27, Rich-

mond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 20 to 25, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

NOTICE

Friends visiting New York will find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church. Mary A. Fowkes, 606 West 116th Street.

NOTICE

Visitors to London this summer should enquire for accommodation at the Penn Club, 9 Tavistock Square, W. C. 1. Nr. Friends House.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 6624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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